The PULPIT

A Periodical of Contemporary Preaching

OCTOBER 1943

Can God Be Ignored?
By STUART NYE HUTCHISON

The Hardest Word in the Bible
By J. HENRY CARPENTER

Life's Perennial Emergency
By E. G. HOMRIGHAUSEN

The Word and the World
By ROBERT H. BEAVEN

America Is Not God
By JOSEPH W. REEVES

'Fox-hole Religion'
By ROLLA S. KENASTON

'And Ye Visited Me'
Preacher Problems Article
By HILLYER H. STRATON

Who Started This?
Sermon for Young People
By BERNARD C. CLAUSEN

Sermon Illustrations

Contributed by Readers of THE PULPIT

Where Our Generation Has Failed

When Professor Joad, the English philosopher, was conversing with a certain Indian sage, Joad happened to say something in praise of one of the technical marvels of our generation. "Yes," replied the sage, "you can fly through the air like birds and swim in the sea like fishes, but how to walk upon the earth you do not yet know."

Nor do we. The truth is that the black ruins of Coventry, Cologne and Milan; the staccato of machine guns, the roar of bursting bombs and the cries of innocent children—these are but the symptoms and symbols, the accents and accompaniments of the failure of men. Human ingenuity, unillumined by the wisdom of God, has managed to make a neighborhood of our world. But a neighborhood without brotherhood is hell. Man has failed—let no one deny it.—*Hobart D. McKeehan, Abbey Church, Huntingdon, Pa.*

Seeds of a New World in Europe

Through its *World Courier,* the World Council of Churches reports that in Germany and the conquered countries of Europe religion is not dead. Though the churches are passing through the crucible of fire and sword they are not waiting for vengeance, but for "something bigger." The hope of suffering Europe bears in it the seeds of a new world. Here is the way some of the churches are giving their testimony:

"We do not believe that humanity is on the downward path. Czechs, Poles, Norwegians, Dutch, Belgians, Serbs, Greeks are not just conquered people; they are John the Baptists of a new world order which under the influence of Christ they had hoped for.

"Our mission is to wait and recover from our redemptive humiliation. And we are doing so. The Christian church will have remained faithful to her Master; she will not have bowed down before Caesar.

"We are going through sublime hours, because they are hours of salvation and redemption. Do not pity us; simply understand the tragedy of the hours which the world is called upon to go through. Do not spend your time in preparing the terms of the future peace treaty; sanctify yourselves with us so as to be able to speak and act tomorrow when the world will have to be invited to reconstruct for the future on the ruins of today.

"We are told that you Anglo-Saxons are laying up stores of food in your barns to distribute them to us tomorrow. We, for our part, are laying up stores of spiritual food for the world tomorrow; for our minds and hearts are under pressure, and we do not wish to live on anything except that which is eternal."—*Bristol Chatterton, Methodist Church, Chazy, N. Y.*

Christian Love at Work

The wife of a West Virginia mine owner said in my presence a few months ago, at the height of the coal dispute: "I don't blame the miners really, and I want to see the situation changed. I am tired of eating white bread while they have to eat black." Well, behind that statement I think I can see Christian love at work. This woman might not call it that, of course; she might think that loving the miners meant being fond of them. But love is what that is: Christian love wanting for others what she wants for herself. And if the privileged thousands of our land would only dare show toward the non-privileged millions more of that Christian love they might abolish, almost over night, many of the pestilential fears that now poison our domestic relationships.—*J. H. Marion, Jr., Grace Covenant Presbyterian Church, Richmond, Va.*

The Hard Way of the Cross

In Lloyd C. Douglas' book *The Robe,* there is a conversation between Diana and the sick emperor, Tiberius. They are discussing the new Christian movement that has arisen. Tiberius, with difficulty, is speaking: "It might be interesting to watch this strange thing develop. If it could go on . . . the way it seems to be going now . . . nothing could stop it. But it won't go on . . . that way. It will collapse after a while. Soon as it gets into a strong position. Soon as it gets strong enough to dictate terms. Then it will squabble over its offices and spoils . . . and grow heady with power and territory. The Christian afoot is a formidable fellow . . . but when he becomes prosperous enough to ride a horse . . . !" Tiberius suddenly breaks out in a loud guffaw. "When he gets a horse! A Christian on horseback will be just like any other man on horseback. This Jesus arm will have to travel on foot . . . if expects to accomplish anything!"

Jesus challenged the heroic in me He called them to the hard way discipline and to the way of gre loyalties. Those who accepted h challenge were willing to pay th price of discipleship no matter ho high it was. The Scriptures and th records of history make that clear.

The greatest enemy of Christianit today is not to be found in the force opposing us without the church, bu those within our ranks. The inne threat of Christianity today is to b found in our own softness, lack o discipline and identification with th world about us. In our easy, soft comfortable, crossless existence w are no different from the pagan about us. When the church fails t challenge the heroic in man it has in calculably failed.—*Carl F. Lueg First Methodist Church, Natchi toches, La.*

The Common Sense of Jesus

At the close of the last world con flict, George Bernard Shaw wrot that the only man who came out o the war with an enhanced reputatio for common sense was Jesus Christ with his "way" of constructive goo will. He wished no good thing fo himself that denied happiness an well-being to another living soul. Al that he had by way of insight, convic tion and joy he not only wished t share but *shared.* For twenty cen turies men have called that impra tical idealism. As the present day pass, we should be seeing more clearl that Christ's principles are most solid realism. Instead of being what' "good and nice" for men, they come to be the ony basis upon which life can be lived. International good will racial cooperation and understanding some sort of world federation are no simply ideas and arrangements to be undertaken merely if we wish to be perfect. They must be adopted and fulfilled if we are to live at all! As Mr. Willkie says, "This is one world and we are all made of one blood to dwell on the whole face of the earth." God did not consult us and our pref erences when he ordained the physical laws of the universe and the social laws of earth, but we have got to heed them and obey them if we are to live at all.—*Roger Eddy Treat, Bushnell Congregational Church, Detroit, Mich.*

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. Two Dollars a Year

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

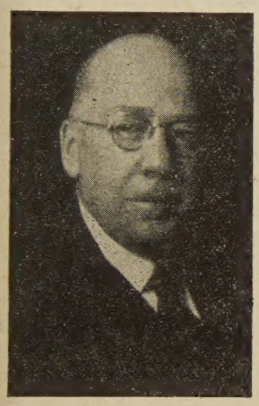
VOLUME XIV CHICAGO, OCTOBER, 1943 NUMBER 10

The Hardest Word in the Bible

BY J. HENRY CARPENTER

Blessed are the meek for they shall inherit the earth. Matthew 5:5.

AS YOU hear the words of our text this morning, "Blessed are the meek, for they shall inherit the earth," you are wondering why such an idea as meekness was selected for this particular morning or in such a time as the one through which we are living. We do not need meekness today. What we must have is power, strength, courage. We must fight for our rights. Our soldiers must become "hard and brutal" as their adversaries are. They must know how to gouge out eyes, to break bones or to torture the enemy. We don't want to hear of "turning the other cheek." It is the commandos, the marines, the unconquerable "fighting man" we have to depend upon. Everyone—soldier, laborer, business man, civilian—must be bent into position to prosecute the war.



How Hitler and his puppets have laughed at the idea of meekness! What fun they have poked at Christianity! It is soft. It is feminine. It is puerile. Christ is a myth and a Jewish lie. Christianity and all its tenets must be thrown out. Christians, bah! We need men of iron will. Brotherhood—nonsense! There is one superior race. One people destined to rule the rest of the world. This must be done with ruthless power and might, with super-armament, with the blitzkrieg, the concentration camp, the slaughter of hostages. The poor benighted Christian nations are easy prey to the force and power of the superior race.

THE 'SPIRIT OF IRON' IN THE SADDLE

Yes, meekness is a soft, puerile, feminine word. In fact, all the words of that Sermon on the Mount are the same. The poor in spirit, they that mourn, the righteous, the merciful, the pure in heart, the peacemakers—what do we want with such people today? We need the spirit of iron. We must not mourn. The son lost in battle is a death for the glory of the fatherland, the child lying on the ground mutilated by the bomb is only a reason for more hatred and determination. Who are righteous except those who go out to give up their lives for their country? Mercy? We receive no mercy at the hands of our enemies. Thus we can give no quarter. Ruthlessness and abandon must be our cry. For every bomb that is dropped upon our cities we must repay with ten dropped upon their cities. "The enemy must be wiped from the face of the earth." Whose heart can be pure in these days? That is the real trouble with us. Our boys are too idealistic. We must take that out of them. They cannot take ideals into the hell of war. Peacemakers? What a misled group they are! Who can make peace with a dictator? "All peacemakers should be put behind bars." "It is not peace that we want, but a sword!"

One wonders sometimes, when the "mighty" are talking, which country has actually given up Christianity, which peoples are the most ruthless. Jesus was a meek—and therefore a weak—man. So many times his pictures show him as having a feminine, holy face with a halo around his head. The sadness and the suffering indicated in his eyes make one think of a mourner rather than a live, active leader. Jesus Christ, himself, was "too much of an introvert." He is all right for a certain type but not for us as real men up against the realities and the struggles of this life. We are superintendents, bosses, colonels, captains, masters and mates. We have to rule other men. We cannot go around in the spirit of servitude. No, do not talk to us about meekness. Certainly we want nothing of the softness of those words in the Beatitudes. They must be thrown out for the duration, at least.

JESUS A GIANT OF STRENGTH

How we misunderstand Jesus! How he has been misunderstood, misinterpreted by both preacher and artist down through the years! True, Jesus was meek; but I say to you this morning that that word "meek" is the hardest word in the Bible. Jesus said, "Blessed are the meek for they shall inherit the earth." What could he have meant by such a statement? Can we find any justification for such a sweeping judgment? May Jesus possibly be right in the very finality indicated by those words, "shall inherit the earth"?

First, let us look at Jesus himself. There was nothing weak or indecisive about him. He had gone through fasting and temptation and had come out victorious. The elders in the temple "marveled at his questions." The people queried, "What manner of man is this that even the devils obey him?" He talked to them "as one having authority." "From that time forth no man durst ask him any questions." Jesus was a leader of the greatest strength and power. His glance pierced through to the very inward soul of a man. His speech confounded the most astute and learned lawyers of his day. Thousands followed him that they might touch even "the hem of his garment." He said, "Follow me," and men gave up all, dropped their nets, left their business and their homes to follow

him. Strong will, courage, determination, purpose, directness, power, might were all his—and yet he was at the same time simple, humble and meek. He was a leader, a king, but did not have a place to lay his head. Whence this power of his, this command over other men?

THE POWER OF MEEKNESS

If there is anything that is plain in the gospel of Jesus it is his teaching on meekness and the marvelous way in which he lived it in his own life. Meekness has all that Jesus explained of unselfishness—yes, of selflessness—in it. Meekness included giving up for others, control over self, over anger. The complete lack of covetousness, of jealousy, of greed was inherent in the idea. The positive side of giving up for others, of losing one's soul and yet gaining the whole world, is the basis of the real power there is in meekness. Who is able to follow Jesus in the real meaning of this word? I say again, to be meek is the hardest duty set before the Christian or the world.

The men of meekness always have been, are today, and always will be those with the greatest power. I have been reading Nehru's autobiography, *Towards Freedom*. Nehru says he is not a religious man, but his statements about himself prove him to be most deeply religious in the real sense of the term. He is writing in prison. There is not a word of vindication, of vituperation against his accusers or his guards. He has deliberately given up the dearest things in life—his wealth, his wife, his daughter, his mother, his father, his friends—for the sake of the cause. If he so wished he could travel in luxury through Europe and America. He could live in the high mountains and coolness of his native land with servants surrounding him. His ability, his keenness, his leadership would give him power and more wealth. But Nehru feels the call of the poverty-stricken, hungry masses of India. He goes out in the heat and dust of the countryside to talk to them and befriend them. He fights their battles; he argues their cases, not his own. He has given up self until he has become selfless in a most real sense.

THE MIGHT OF SELF-CONTROL

Probably one of the most striking passages in Nehru's book is the story of how he stood with clenched fist and with finger nails biting into his own flesh as he watched the policemen strike his aged mother with their "lathis" until she fell by the roadside with an open flesh wound, the blood mingling with the dust of the street. But more—how at the same time he himself stood with bowed head as the blows fell upon his own skull until he too was knocked to earth. His words were these: "Our volunteers gathered together again, many of them bleeding and with split skulls. . . . The bodily pain I felt was quite forgotten in a feeling of exhilaration that I was physically strong enough to face and bear lathi blows."

Fanatical, you may say. No, it was a steel-like self-control, the result of a higher law than the mere brute force exhibited by the police over unarmed and non-violent natives. How much more will power, how much more purposeful determination it took to stand there—yes, infinitely much more—than to have struck back!

What a contrast to the littleness and the puerility of the police, armed with lathis and mounted upon their horses, as they stood up in their stirrups and beat their unprotesting foes! One was meekness. The other was brute force. Who has the real power, the mighty army or the one man? We have to admit it is Nehru. He can keep a whole army at bay, a whole nation wondering what to do next. He has power.

MIGHTY MEN OF MEEKNESS

If ever there was a living example of non-violence and meekness, it is found in Gandhi. Sitting there with his thin body wrapped in a loincloth, his eyes sunken, his speech soft, he appears to be powerless. Yet who out of the 380 millions in India has more power? Who is the British lion more afraid of than of this little meek man?

I know another man who is meek. He gave up life, health, his all for others. He went down into the slums and lived with murderers, harlots, seducers, amid all the filth, vermin and ugliness of their sadistic, unholy life. Yet, I see that man stand on a bridgehead, alone. In front of him are thousands of workers, goaded on by cries of anarchism and destruction. They carry stones, knives, torches. They are bent on burning down and utterly destroying the factories across that bridge. Behind him, as he stands there alone, are police and soldiers. They have guns leveled and bayonets fixed. It is brute force against wild and uncontrolled anger. But no—Kagawa raises his hand. He speaks, he reasons with the crowd. He stands there with nothing but a Bible in his hand, but with utter fearlessness and piercing command in his voice, his body and soul pitted against that wild, uncontrolled crowd of men. The leaders lower their torches, they drop their stones, they put their knives in their sheaths. Finally, stillness pervades the crowd. They turn about and straggle back home. Where was the power, the might, that day? It was in the meekness of that little man.

CONQUEST FROM A CROSS

I worship a man who was meek. He left his home, his mother, his sisters and brothers. He walked quietly through the countryside. He sat in boats or upon a rock on the hillside as he talked to the people. He told them they must turn the other cheek, must go the other mile. Yea, they must give up all for others. He answered nothing to his accusers. He stood with bowed head as the soldiers struck him and spat on him. He looked up in prayer to his Father as a crown of thorns was pressed cruelly into his flesh. He never winced as the nails of the cross were driven into his hands and feet. Meekness, ignominy, defeat? No! He conquered over life. He gained his soul. Yes, he gained the whole world!

Do I, do you, worship Genghis Khan? Do you worship Caesar, Alexander the Great, Napoleon? They were conquerors. They put the world at their

feet. Why not worship them? Where are they today? Where are the kingdoms of this world that they built up? They have crumbled to the dust. Men cringe before their names, but they hate all they stood for. They pray for deliverance from their force and destruction. Their names become anathema throughout the world.

HE GAINED THE WORLD

Yes, these men have lost their own souls; but Jesus has gained the whole world. This is so clearly put in the play "The Terrible Meek," by Charles Rann Kennedy, as the Captain of the Centurion's guard speaks to Mary after Jesus' death on the cross. Listen to his eloquent words:

> I tell you, woman, this dead son of yours, disfigured, shamed, spat upon, has built a kingdom this day that can never die. The living glory of him rules it. The earth is his and he made it. He and his brothers have been molding and making it through the long ages: they are the only ones who ever really did possess it: not the proud: not the idle, not the wealthy, not the vaunting empires of the world. Something has happened up here on this hill today to shake all our kingdoms of blood and fear to the dust. The earth is his, the earth is theirs, and they made it. The meek, the terrible meek, the fierce agonizing meek, are about to enter into their inheritance.

Meekness *is,* in very truth, the hardest word in the Bible.

Let me ask you, which is the easier? Is it easier to dominate over or to be a brother to men? Is it easier to control and monopolize or to cooperate and divide? Is it easier to insist upon a position or to admit a mistake? Is it easier to condemn or to forgive? The first in each case is force, is greed, is might. The second is unselfishness, is giving up for others, is true meekness. It is always harder to do the second thing. I repeat, true meekness is the hardest word in the Bible.

MEEKNESS THE WAY TO VICTORY

But will anything else bring the world of peace we want? The strongest nation is not the mightiest. "Where are the kings and empires now?" The strongest nation is or will be the one that serves most, that has less greed, that gives most for other nations. The strongest race is or will be not the dominant race, not the controlling race, not the superior race, but the one which will find the way to help others to a high standard of living at the sacrifice of and not at the maintenance of their own. Yes, they will gain the world and find peace, and abundance will then flow into them. There is no other way. It is a law of the universe, a law of God. If we want to gain the whole earth, we must be meek.

Yes, you and I, not the other fellow. How hard it is, in the home, as boss in the factory, as captain of the ship, as colonel of the regiment, as president of the bank, as chemist in the laboratory, as prime minister of the nation!

To be meek is the Christ way. But it is the hardest way. Nevertheless, blessed are the meek, for they *shall* inherit the earth.

Life's Perennial Emergency

By E. G. Homrighausen

Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh. Matthew 25: 13.

A COLLEGE PROFESSOR has recently calculated that in the 3,357 years between 1496 B.C. and 1861 A.D., humanity has enjoyed but 227 years of freedom from war. Contrary to the popular notion that war is an unusual phenomenon, this statement brings home to us the perennial reality and threat of human conflict. We pass our days in the threat of wars and in the midst of wars. Life is filled with tensions that from time to time break out in overt action. There is no such thing as "normalcy." It is when men settle down and regard the seeming tranquillity on the surface of things as normal that they become unrealistic and a prey to sentimental inaction and illusion.

The parable of the wise and foolish virgins is not only a literary masterpiece; it is a unique utterance freighted with relevant truth about God and man. Its meaning is clear, and those who read it sense its challenge. It leaves one with a sense of the seriousness of life, and it impresses him with a concern for every moment of existence because it is infilled with an eternal challenge.

Very clearly the parable says—life is a crisis, decision is necessary, and the only possible resources with which to meet life are watchfulness, prayer, repentance and faith. A religion of proxy is of no avail to meet the issues of life which are ultimately spiritual and eternal. A burnished lamp may look beautiful, but unless it contains the oil of faith it is an illusory adornment. People may look alike on the surface but they are tested and known by their personal integrity which manifests itself in critical situations. The midnight hour—and hours—come on apace, and there is no holding them off; and they are times of danger and of opportunity. Life's ultimate meeting is with the Son of Man, for he is the Alpha and Omega, the center and the end of history. He meets us in various ways, not only for the sake of judging us but for the sake of inviting us to go with him and his Son's Procession into the Kingdom of light, fellowship, feasting, security and joy.

I

Man lives in a perpetual state of emergency. This parable partakes of the dramatic nature of human existence. Life is full of surprises. It does not "stay put." Just when men lie deep in their slumbers of sensate indulgence the trumpet blasts sound and the

peaceful night is broken into by the coming of something that disturbs them profoundly. The rich man who thinks he is secure is forced to meet the great Assize. He may be rich in intellectual, material or aesthetic goods, any or all of which give him a false sense of security and significance. The great arousal tests his real resources. In that day a burnished lamp of profession, or barns full of goods, will be of little avail. But there is more than one arousal; life is one grand succession of midnight hours. They break in upon us, they issue from the very nature of human existence. They possess something about them that is unearthly. They come at the last hour of the old day, and just before the dawning of the new. They are periods of crisis, that is, turning points upon which destiny is determined.

These confrontations are times of bewilderment and confusion. Men rub their eyes and become concerned about the essential things. They are thrown back upon the elemental resources of life. And they are dreadfully alone! Some become panic-stricken. Others hear the trumpets, but, arising from their sleep, scarcely know what it is all about. And still others desperately appeal to their neighbors in the hope of finding adequate help to overcome their deficiencies.

For some time we have been drugged into sleep by the idea that life goes on and on in ever progressing stages. "All's well with the world," was the song in every heart. Captives of this sweet illusion, we ate, drank and were merry, for life was good and the values of civilization seemed secure.

But today we are aware of crisis. We know what Jesus was talking about in his "eschatological" statements. We are living in an "end time," when the old which we thought so firm is being shaken, judged, called into question. "God is carrying on a serious conversation with us," and he is speaking in deeds, as of old. No longer do these old biblical words seem strange to us. Nations are in commotion, there are wars and rumors of wars, members of families are being set one against another, the time is short, the trumpets are blowing, men are marching, the midnight hour of arousal is upon us. "We can't go home again." We are pilgrims and strangers on the earth, and we have here no abiding city. Something from beyond us, yet which is in the very nature of things, is moving in and through our world in a mighty procession. The whole of man's existence is being assaulted.

"Everything is so changed," we hear men, women, youth and even children say. "We are still the same people, but the whole framework of human life has so changed that the situation is awakening and strange."

Today, young people are dying; women and children are being violently handled. Today, the best-laid plans of men have gone awry. New issues are unsettling the neat little systems and theories of many a thinker. Millions of young men in the armed forces have been forced to give up their plans for the future. Homes that were stable are being uprooted and scattered. On every hand people are being forced to make ready their lamps of life in order to meet new conditions which they believed impossible.

All life is precarious, from the cradle to the grave, and woe unto that person who wants to erect for himself a tabernacle with the hope of making it a permanent abode! Anything can happen to anyone at any time. The future is "open" and unmade. "There is but a step between me and death." Even the strong man who thinks he stands may become like the coin which in an instant may fall from its steadying context and roll away to be hidden beneath the debris of time. The gifted youth who is sure of his independence may, through the exercise of his willful freedom, be unconsciously on the way to a terrible slavery. The simple-minded sheep, wandering off to feed on juicy tufts of grass, may, through its appetite, come at the close of the day to a situation which is filled with terror, because it is far from home and comrades and Shepherd. The great doors of opportunity do indeed close, and outside there is "weeping and gnashing of teeth."

"In the world ye have tribulation." Jesus knew what was in the heart of man, and he knew the nature of human history. He lived the strenuous life, and his words were the utterances of a man of combat. He gave no easy comfort to his disciples. "Watch and pray" is not the word of a man who knew no suffering and was content to teach men the mellow wisdom of a Greek sage. From the very beginning of his ministry he was never free from temptation. His ministry was militant, for he knew that life so easily settles down to become commonplace and comfortable. "Lead us not into temptation" is part of the prayer he taught his disciples, and it may refer to the age-old drift of men to have done with the struggle and to settle down and take life as it comes. He knew that men must live by faith and not only by sight. Jesus knew that man's sin was his easy succumbing to the demonic temptation of the secular mind which does not look up for salvation and is content to slumber on in the illusion that man does not need to be "ready when the great Day comes."

II

The true nature of our perennial emergency cannot be understood apart from Jesus Christ. He is the truth and the reality that is causing our restlessness. And our sin is in the fact that we forget him, fail to recognize him and his kingdom as the crucial issues of life, go to sleep in our unconcern about his coming, and fail to take seriously our attitude toward him.

Jesus loved to speak of himself as the Son of Man. He used this term about himself more than he used any other term. Jesus Christ is not only the ideal Man, but he is the very meaning of life and history. He is the Logos made flesh. Through him the worlds were made; through him the eternal purpose and love of God were revealed. He shall stand at the end of time in final triumph. God created this world, and us, for a purpose. He intends it to come out somewhere, and he has bound up the purpose of his world with Jesus Christ. Jesus Christ is not only a personal Savior; he is racial and cosmic. He is the truth about men and nations. He is their Judge and Savior.

Great confusion is found on every hand today about the future hope of the Christian faith. This parable has suffered at the hands of allegorical and millennial interpreters. Suffice it to say that the Christian faith has always held to the Second Coming of Christ, when all that was implanted in the First Coming shall be brought to harvest. How and when that shall take place are matters of mystery, and we do well not to force our way into the secrets of God's mind.

But that Christ is coming is a fundamental tenet of Christian faith. This the early Christians believed, and they went out to face a world which was pessimistic regarding the future. To those early Christians, the Kingdom was a coming Kingdom. The Golden Age was not in the past but in the future. The powers of the Kingdom to come were at work in their hearts. This is what gave them such militant power and bravery, for they believed that Jesus Christ was Victor, Lord and King. He was the truth of God in action in the church of history. They also believed that their Christian experience was as yet incomplete, and that it was an earnest, a first down-payment which God at "the end" would pay in full. They lived in the Day of the Lord which one day would become manifest in fullness. This was the dynamic of their missionary, educational and evangelistic zeal. For them history was a moral struggle in which the will of God and ungodly powers were in conflict. Those who were on God's side were in a victorious cause, they were in the Procession of the Son of Man, who is history's meaning and consummation. All things were moving to a grand climax, and this purpose was the real issue in the lives of nations and in the lives of individuals. The kingdoms of this world would some day become the Kingdom of our Lord and of his Christ.

Today men are inquiring about the meaning of history, about the future hope, about the basic issues of world order. Keenly and bitterly aware of their failures and neglects which have brought on this global war as well as widespread personal disillusionment, they are asking the age-old questions, Watchman, what of the night? Is there a purpose behind this chaos of contemporary events? Does God rule and overrule in the affairs of men? Dare we hope? Or is history only an ever recurring cycle of events that gets nowhere? Will the secret longings of the human heart for fulfillment and completion ever be satisfied?

It is hope that keeps the face turned forward and upward. "We are saved by hope." No man goes on living if hope dies within him. He may seek to compensate for his loss in many ways; he may commit suicide. But hope, he must! Even the little child who, after the Christmas festivities were past, inquired of his father, "Daddy, when will Christmas really come?" was voicing something planted deeply in the heart of men. He was longing for the Christmas that remained and that did not fade with the falling needles of the tree, the fading tinsel and the passing of those glad Yuletide days. All of us ask the same question in one form or another, "When will God truly dwell with his people; when will the Kingdom truly come?" It is in Jesus Christ, the Victor over death and the grave, that men have made bold to believe in a future greater than the past, in a final consummation which shall embrace all nations and all generations. This is the secret of Christian social action, missionary passion, evangelistic zeal and the ecumenical desire for world fellowship.

The Day of the Lord shall come; the Son of Man shall one midnight hour come with great glory and a numerous retinue to fulfill the secret waiting of his people. It shall be a midnight hour for the world of human history; a time of threat, of decision, of promise. Time shall be no more, for it shall be "swallowed up of eternity." It shall not be completely negated, but it shall in some way be "taken up" as the Son of Man comes down to meet it.

But does the Son of Man come only at the "end"? The end casts its light before it. We are always living in the light of the "end." If this world has a purpose which is bound up in Jesus Christ, then it is *now* related to him. The life of man cannot be separated from him. He is the cause of our perennial emergency, because he is the end. In life as well as in death we are always facing him, for he is the Judge and Redeemer. Destiny depends upon our decision regarding him. The Day of the Lord is even now in the making. In various ways and at different times he makes his Procession plain to us by arousing and disturbing us to serious concern about his truth, which is life's meaning. "All life is a meeting" with God-in-Christ. Every moment is potential with heavenly significance. And when we meet him, we are forced to decide, make ready for the pilgrimage of faith and follow him into the marriage feast, the abode of life.

This Son of Man meets individuals in peculiar ways. He meets them in the Word and sacraments. One man becomes aware of him as he meets a stunning discouragement; another meets him on a "Damascus road." Still another meets him when athrill with some new insight. Some feel him moving in upon them at the midnight hour of a great decision, or in an unforeseen responsibility for which they are hardly prepared. Many a person has sensed his presence in the face of a soul-stirring temptation. We may be aroused by reading of the grim tragedies of the world in a newspaper, in the worshiping congregation, in the lonely walk through a forest, in the smile of a child. In many ways we sense an arresting "end," which is a beginning for those who are awake and ready. Every man must meet him at death. This lonely, inevitable and final event is the great exposure and test of character. In these moments of encounter the soul is summoned and it is brought face to face with its Lord and Savior.

Nations and institutions likewise face the Day of the Lord. Today both church and Western civilization are meeting the racial and the cosmic Christ. The church is being rudely awakened in its night of quiet sleep. Again it is forced to its feet and to take the pilgrim road. Its outer forms as well as its theological creeds are being tested as by fire. It cannot go on in the same old ways. The "end" has moved into the church's secular comfort and nothing but genuineness and faithfulness will save. Had the church realized

that its faith calls it to constant fidelity in its perennial emergency, it might have been better prepared to meet its present crisis.

"The lamps are going out all over Europe," once remarked a prominent statesman. Western civilization is likewise faced with the Lord of Truth and Justice. Our "sensate" culture is being weighed in the balance. The time of decision has come. Men are again aware of the relevance of Truth in the ordering of human relationships. We cannot escape the Christ; sooner or later we must meet him. Any civilization that regards itself as self-sufficient and secure will inevitably confront the Day of the Lord; and the Son of Man will pass by with judgment and with mercy.

But let it be said with all earnestness that while we meet God at every turn of the road, he is an unknown God until he makes himself known through revelation. Many today are meeting up with God, but they hardly know his name. It is only as individuals and churches make known to men the meaning of life's perennial emergency that men shall be made wise unto salvation. People today are hungry for an interpretation of current events in terms of God's truth and mercy in Jesus Christ. But how shall they know what God wants of them in this hour if the church and churchmen are not clear themselves, nor aroused and equipped? For either this situation in which we find ourselves has some deep and true religious significance, or the events of history and of life are a farce! The only key to the situation for the Christian must be found in Jesus Christ in whom the origin, meaning and destiny of life is disclosed and resolved.

III

Man's persistent mood must be that of watchfulness and prayerfulness. It is the only way to meet life. Those who are alert are never taken off guard and they are never caught without the necessary resource of faith. They practice the waiting mood even as they work; they look beyond themselves for salvation and victory. They buy up the time and prepare themselves against the day of adversity and opportunity. They live in the spirit of hope, looking unto Jesus, who is not only the author but the finisher of their faith. They regard life as constantly bounded by the eternal from which it gets its cue and significance. To them, Jesus Christ is constantly coming in ever fresh and growing glory. Every day and moment is a meeting of the eternal and the temporal, a crisis which is at the same time a judgment and an open door into the larger life.

When Christians pray "Thy Kingdom come," they do not merely pray for the coming of the distant Day, nor do they pray for an impossible Utopia in this world; they pray that in this present situation in which they find themselves the realm of God may be made manifest after the "pattern of its revelation in Jesus Christ."

To put it in modern parlance, the present situation which we confront makes divine demands upon us, and we "must have what it takes" to go with Christ in our day of opportunity. A great deal is said these days about a possible new world order. We must have a world in which the four freedoms are firmly established by legislation and in the human conscience. But the door into the new order cannot be entered without the spiritual resources demanded of the Lord of history. If men fail here, or go to sleep in moral inaction, the door will again be shut; and while we go to procure the necessary resources to pursue a just international order, we shall have missed the great opportunity. There will be wailing and gnashing of teeth on a larger scale than ever before if we again allow ourselves to be unprepared for the situation.

And what is true for the nations is true for the individual. Some are offended by the demands of Christ, the Son of Man. But they should realize that love also has its law, and if it is persistently flouted or despised there is nothing that can save us from the hell of our own choosing. Nations and individuals must "kiss the Son." There is no other way. Nor would we have it any other way. Since God has created us in his own image, and he desires us to respond freely to his call in Christ, we shall always have to run the hazard of making fools of ourselves by making the wrong choices, or by refusing to make the right choices. Much pain issues, to be sure, from causes about which we are ignorant, but we believe that our tragedy is caused by our sin, and sin is willful rebellion against God's way, a willful trespassing of his commands, a subtle refusal to walk in his ways. This is why Jesus Christ is such a disturbance when he comes. He, and all that he means, is the foundational reality of historical existence, and his moral law is the warp of that history. He comes to his own, but his own, alas, refuse to receive him.

One is reminded of the statement of Hamlet, when faced with his great test. His comrade, Horatio, thought him unfit. Hamlet replied, "There's a special providence in the fall of a sparrow. If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come; the readiness is all."

The readiness is all! This is the life-mood of the Christian as he faces life with Christ. For those who are ready a great future is in store, for Christ is the future! There is no future apart from him.

One of my missionary friends who has been stationed in Iran for twenty years has made the statement that this war will be won with oil. The nations that have access to the reserves of oil will eventually win. From a military point of view this seems probable. Without seeming simple we would add that without the oil of which this parable speaks in the lamps of life, the war may be won on a military field but lost on the vital field. "This is the victory that overcomes the world, even our faith."

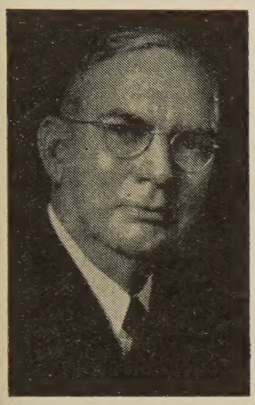
We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Hark the waking up of nations,
Hosts advancing to the fray;
Hark! what soundeth is creation's
Groaning for the latter day.

Can God Be Ignored?

By Stuart Nye Hutchison

My Father worketh hitherto, and I work. John 5:17.

A FEW YEARS since a book was published which had a wide circulation. It was entitled *What is God?* The answer we individually give to this question determines not what God is, but what we are, for the characters of men have to a large extent been determined by their beliefs concerning God. Belief in the existence of a God, however, does not necessarily indicate a religious being. Such a conviction is the unescapable conclusion of reasonable minds. It is the fool, as the psalmist long ago put it, who says there is no God. The important thing, therefore, is as to the kind of God in whom we believe.



There are two prevailing conceptions of a Supreme Being. The first is the deistic idea. God is a kind of absentee landlord. He created the world and then left it to shift for itself. To the deist he is a Being afar off, unmoved and unconcerned as to what takes place in the universe he has made.

On the other hand is the theistic conception based on the teaching of the Bible, the creed of the universal church and the experience of mankind. God not only created the world; he is actively planning and working in it today.

GOD IN HIS WORLD

In the Bible story, when our first parents walked in Eden, God walked with them. When the children of the East assembled to build a city, God came and took a hand in the work. When the evil of Sodom became great, God appeared to confer with Abraham concerning it. We see him at Sinai and all through the Old Testament. In the New Testament he came into human flesh and lived and worked with men, bearing their burdens, sharing their sorrows and dying upon their cross. In the last book of the record he is walking about among the churches, guiding them by his counsel and teaching them his will.

Not only in the Bible, but in all human experience he is discovered to be, not merely a spectator in the world's affairs, but the chief actor therein. He is not only the mind that planned and created the world. He is the hand upon the helm as it moves down the years. Henry van Dyke in "The Toiling of Felix" has expressed this conviction concerning God:

Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life.
Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone, and thou shalt find me, cleave the wood, and I am there.

THE GOD OF HISTORY

To the reverent student of history the guiding hand of God is seen everywhere in the march of human events. A short time ago in Doorn, The Netherlands, an old man died and was buried, unwept, unhonored and unsung. He was the last emperor of Germany. We all know his tragic story. Reared in the Christian faith he had dropped God out of his plans and purposes, and had set himself to overturn the existing world order. To this end he had assembled a host of military experts, chemists and psychologists. Wherever in the world Germans met they drank to the day when Germany would rule the earth.

At length the great day came. Nothing seemingly had been forgotten. The army he had prepared rolled across Europe crushing the forces gathered to oppose it. It had almost reached Paris, when God spoke. One midnight there moved out of the streets of Paris a long procession of cabs filled with soldiers, facing toward the Marne. The next morning the German high command awoke to find defeat staring it in the face. As one of the French writers said: "It was not Joffre, it was God, who stayed the march of the kaiser's legions."

Now another has defied God, and plunged the world into trouble and sorrow. The handwriting is beginning to appear on the wall for him. As his blasphemous challenge to God has been worse than any of his predecessors, so his fall is certain to be more terrible.

God still rules. It is easy to become pessimistic. When we see the forces of evil seemingly having their day, when we see lawlessness and greed and cruelty riding rampant, it is natural to conclude that God is far away and does not care. Let us be patient. God does not balance his account at the close of every day, but he does balance it. Let us stand still and see the salvation of the Lord.

A SCIENTIST FINDS GOD AT WORK

What has been found in the history of nations is true also of society. Charles Darwin, who first gave to the world the theory of evolution, was a deist. He taught that the Creator started the universe and then left it to work out its salvation through an endless process of development from lower to higher forms of life. He called it "natural selection" and "the survival of the fittest."

In his study of the development of man he went to South America where he found a race of men so low in the scale that they were little more than animals. With all the interest and thoroughness of his scientific mind he studied these people. Their minds were those of undeveloped children; their bodies were diseased; their surroundings were beastly. According to his theory ages

must pass before they could rise to the level of civilization.

Years after Darwin went again to South America to visit the aborigines in whom he had been so much interested. To his amazement he found them transformed. They were clothed and could read and write. They had schools and churches and were taking their places among the civilized peoples of the southern hemisphere.

In his journal Darwin confesses that there is something he had omitted from his calculation. It was God. The missionary had been there. God had touched those degraded men and women and they had been born again. What natural selection could not have done in a thousand years God had accomplished in two decades. Charles Darwin revised his thinking. God was no longer to him one who set the machinery of the world going and then went off and forgot it. He was an ever present power in its life. The foolish so-called conflict between religion and science would never have occurred if men had understood these words of Jesus: "My Father is continually at work."

HOW GOD PLANS FOR HIS CHILDREN

God's relation to the world he has created is like that of a wise father with his son. Long before his boy's need of them he makes provision for his wants. He plans every step of the boy's growth and development. He chooses with care his companions and environment. He sets aside a fund that will care for his education and his induction into life. As the son grows in years and comes to each successive stage in his need, he discovers that his father's foresight has anticipated it and has made provision for it. All along the way the father's love and care have walked with him.

This is an illustration of what Jesus meant concerning God. God did not bring the world into being and then leave it to be the prey of fate. He made provision for every age of its advancing development. The discoveries of science are not the creations of science. They are merely thinking God's thoughts a long way after him.

As mankind has grown in knowledge and need it has discovered that God has anticipated every want. When better means of communication became necessary, steam and electricity were revealed. When power was wanting, he unlocked the hidden resources of coal and oil. When a closer bond of communication between widely separated peoples was essential, he showed us the mystery of radio activity. The marvelous development of chemistry, of physics and of related sciences are God in activity working with men to the fulfillment of his eternal purpose. And he has greater marvels hidden away to be revealed in the fulness of his own time.

HARMONY OF SCIENCE AND RELIGION

No, theology and science are not conflicting fields. They are both the expression of a working God. The science that is nearest to us at this moment is architecture. There are few thinking souls who do not feel a thrill when they look upon some glorious Gothic creation. It is not the work of human minds. Rather is it an attempt to put into stone the glory of God revealed in the forest and the radiant beauty of the sunset. We are thinking the thoughts of God after him.

To what does all this lead us? Is it not to this? God must be reckoned with in the affairs of nations. To overlook him is to perish. God is the supreme factor in the development of human society. Without him everything is meaningless. God's is the hand that is guiding the work and thoughts of science. If these things are true, then the individual who leaves God out of his plans and purposes is guilty of the supreme folly.

For a man to fail to take God into account in his business is to invite bankruptcy. We do not mean necessarily the loss of material possessions. There is a worse disaster than that. It is bankruptcy of character, of soul.

Someone was speaking of a man who had made a great success. He intimated that luck had much to do with it. "No! No!" said the other. "Luck has had no part in it. Every morning he spends a little time in communion with God, laying before him his plans for the day; and every evening he goes to him with the record of the day. There is no chance there. It is a partnership he always recognizes."

THE FAMILY AND THE INDIVIDUAL

We cannot leave God out of the marriage bond without incurring a fearful risk. Marriage is never a smooth road. What God hath joined together God is best able to hold together through joy and sorrow, for life and for death.

We cannot leave God out of consideration in our family life. Parents who, in their plans for their children, consider everything but their accountability to God are forgetting the very end of their existence. To bring into the world children with immortal souls and a longing for God and then to fail to prepare them for the destiny for which they were created, is a sin for which it is hard to see how either their children or God can forgive.

Most important of all, we must not leave God out of consideration in our individual plans. Youth is self-reliant and likes to think it is independent. When we were children and went walking with our father there were times when we imagined we could go it alone. The path was smooth and easy; the sun was shining, and there were no dark places to stir our fears. So we let go his hand and strode off by ourselves. But soon the path became steep and rough; the sun disappeared behind a cloud and fear stalked close behind us. We were glad then to take hold again of our father's hand.

In our youth and oftentimes far along in life we are like the little child. Everything is smooth and easy, the sun is shining, and nothing worries us. We can do without God. But these easy days do not last. The night cometh. The way becomes hard and fears beset us. Then, if we have no Father's hand to reach up and grasp, life is a tragedy.

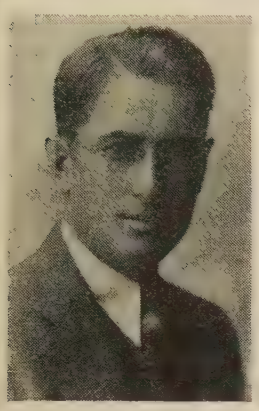
We must meet God at the end of the road. Reason and conscience tell us this. Why will we be so blind that we cannot see that he is near us at every step of the journey, there to guide and counsel and comfort?

America Is Not God

By Joseph W. Reeves

Beware lest thou forget the Lord, who brought thee . . . out of the house of bondage. Deuteronomy 6:12.

THE PROPHETS in Israel were not popular men because they spoke out against the sins of surrounding nations. They loved their country dearly but could clearly see the sins which were sapping its strength and undermining its stability. The prophets were not invited to deliver the patriotic orations in Jerusalem and Jericho. The people wanted soft words and superficial compliments. They desired flag-waving and emotional references to the great leaders of the past, while they complacently continued the evils which brought them financial reward, or personal pleasure, or social prestige. The popular orators and priests declared that the prophets did not know what they were talking about when they glibly uttered the words: "Peace, peace; when there is no peace."



A FAVORED NATION?

We like to be told that America is God's favorite nation. Somehow the Eternal will bring about our success and victory. There are two fallacies in this theory. The first is, every nation has claimed to be God's favorite. The second is, the theory is wholly untrue! The sooner we blast to nothingness this illusion the better for us and all mankind. William Henry Chamberlin, foreign correspondent of the *Christian Science Monitor,* author of several books and numerous magazine articles, thinks America has been assuming the role of God long enough. He calls us to a change of viewpoint by the title of his plea in a recent issue of the *Reader's Digest.* His broad and disturbing assertion was: "America is not God." The message which needs proclamation in our country today is our text and a sentence spoken by Jesus: "Beware lest thou forget the Lord who brought thee out of the house of bondage." Adherence to certain Christian truths has made possible our development and progress. What will happen to us if we cast aside those truths and their source? The people in Palestine in Jesus' day were condemning cities that would correspond to Berlin and Tokyo in our times. Jesus said to the Palestinians, "Except ye repent, ye shall all likewise perish." And that still holds.

Dr. L. P. Jacks, English scholar and teacher, radiant Christian, died a short time ago in his eighties. He had made many trips to America. He had studied our people and modes of life sympathetically, intensely, and with a cosmopolitan background. On his last visit to our country, a reporter in a western city asked for a statement of his impressions of American civilization. Dr. Jacks replied: "Well, America strikes me as a country where a terrible struggle is going on between God and the devil for the possession of the souls of the people." Who is going to win in American life, God or the "world, the flesh, and the devil"?

NO REPENTANCE IN ENGLAND

Leslie Weatherhead, famed minister of City Temple, London, a church destroyed in the blitzkrieg of 1940, says he sees no deep penitence and turning to God in England. The citizens want the war over so they can have plenty of beer and go to the beaches again. The war is so annoying and inconvenient. It is true the church bells ring again but only ten per cent of the population respond regularly to their call.

These British attitudes and desires are similar to what we have in America. Sunday school attendance continues to decrease. Most of the Protestant churches have only a scattering of people in them. Labor becomes stronger and more defiant. Capital avariciously hopes for days that may never be again. Gambling has a governmental sanction it should never have received. Gambling is a veritable mania with many of our people. More money is gambled away in a single day than is given to Christendom in a year. There are race riots on the Pacific coast and in the middle west. To our shame, these riots were not started by Mexicans and Negroes, but by white people. There are food shortages in the east. The black markets get far too much patronage from citizens to whom the country ought to be able to look for exemplary patriotic conduct. We hoist our beautiful American flags to the breezes and then drive our "pleasure-forbidden" cars to the cocktail party, or the camp, or to the river where the fish may bite. Patriotism is all right as long as it doesn't interfere with our own desires.

OUR STAGGERING CRIME RECORD

In a recent article by J. Edger Hoover, he says: "I am not easily shocked or alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrest of 'teen-age boys and girls, all over the country, is staggering. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape. These are ugly words. But it is an ugly situation. And if we are to correct it, we must face it."

Mr. Hoover continues with these incredible figures: "In the last year 17 per cent more boys under 21 were arrested for assault than the year before, 26 per cent more for disorderly conduct, 30 per cent more for drunkenness, 10 per cent more for rape. And that despite the fact that many of this age group had already gone to war or were productively employed. For girls the figures are even more startling—39 per cent more for drunkenness, 64 per cent more for disorderly conduct, 124 per cent more for vagrancy. And these were only the ones who were arrested—advanced cases." Mr. Hoover thinks the parents and other adults of our country had better double or triple their efforts in behalf of the training and proper guidance of our youth. We have lulled our sense of responsibility to

sleep by repeating: "America is all right. Our boys and girls are all right; they don't need my example and personal concern."

In our ritual for the christening of children, there is this quotation from the Old Testament: "These words which I command thee shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Had American parents been doing that, our youth would not now be reaching an all-time high in delinquency, drinking, and sexual immorality. We have brought them up on a diet of movies, parental unconcern for the church and its teachings, advertisements which glorify liquor and cigarettes, and an educational program which exalts financial success. We sowed the wind, and the harvest is a whirlwind.

WHAT MAKES A COUNTRY GREAT?

America is not God. America is a long distance from God. Are we going to continue traveling the broad, careless, irresponsible road which leads to death, or turn and find and diligently pursue the Jesus way which leads to life and progress and benign influence among the nations?

The able Christian Chinaman who spoke at the recent Murdock graduation exercises called attention to a proverb of China's most venerated sage, Confucius: "It is not square acres which make a country great, but square men." There is the standard by which everything rises or falls. Not square acres but square men make a country great. How many square men have we in America? How many love the public welfare more than they do dollars in their own pockets? Germany was sold out to Hitler and France to Laval because some thought they could keep their fortunes by such moves. We aren't God! We are subject to the same laws confronting the other countries. "Righteousness exalteth a nation; sin is a reproach to any people." Our "spacious skies," "amber waves of grain," giant defense industries, brave sailors and soldiers in most ports will not ultimately save us. Men and women who do justly, love mercy, and walk humbly with the God revealed in Jesus, are our greatest assets and greatest strength.

The Japanese are a people who have professed to be God. Japan's emperor is the "Son of Heaven." Japan can do no wrong. Her citizens are superior to those in any other country. They are destined to rule, to be sovereign in the earth. Japan is God. Japan's belief in her own divinity will prove to be her undoing, her shame and her bewildering defeat. How much better for Japan, and for the world, had she listened to the voice of her son, Kagawa, who has been saying for years: "Land of my birth and devotion, you aren't God—but become a servant of God by embracing and living the religion of the Lord Jesus Christ." Had Japan heeded the earnest plea of Kagawa, she would have blazed new trails and led the Orient in progress, understanding and mutual gain.

It is a grave mistake for any nation, group of nations, or individual, to identify itself, or themselves, or himself, exclusively with the will and purpose of God. Our thoughts are not his thoughts; our ways are not his ways. Lincoln would not claim that God was on his side—he prayed to be on the side of the Eternal. America, along with the other nations, is a long distance from God. It takes an exceedingly sinful world to produce the catastrophe now engulfing us and threatening the very existence of the highest we have cherished.

Our greatest opportunity today is to bring more of God, as revealed in Jesus, into the life of America and the world. A declaration of dependence on God and a deep, inner resolve to walk in the way of Jesus would revive and revitalize the peerless American tradition. "Beware lest thou forget the Lord who brought thee out of the house of bondage." America is not God. America, humble and penitent before God, can bless and constructively lead the world.

The Word and the World

By Robert H. Beaven

WHEN you are riding a "local" in the subway and an "express" shoots by on your left, something happens to your sense of direction. Looking out one window, and taking your bearings from the subway walls, you see you are moving one way. Looking out the opposite window, and taking your bearings from the faster moving train, you appear to be going the other way. The confusion is even more confounded when your own train begins to overtake a slower one on the right, while the express goes by on the left. Then all sense of direction goes topsy-turvy. You don't know whether you are coming or going. Your norm of judgment disappears. You experience a strange sense of emancipation from all fixity. You are suspended in a world that has cut loose from its anchor. Absolutes become a theory, and relativity, a fact.

I take it that some such experience has come to countless thousands of people riding quite innocently, as they thought, upon the five o'clock local of their own little world. Suddenly an express has blitzed by, coming from some unknown city, rushing toward some uncertain destination. Overtaking them on both sides, it has shut them up within a new world of speed and steel. It has blinded their eyes to the light of day, deafened their ears to the sound of voices. It has

This sermon was originally preached to ministers, not to the laity. It was delivered at the North Kennebec Association of the United Baptist Convention of Maine.

turned their sense of direction topsy-turvy. In the twinkling of an eye, what had seemed like the forward march of civilization has taken on the appearance of a regression. The absolutes which they have taken for granted—God, goodness, right—have been obscured within a world where all is motion. Everything gravitates toward seizing upon some moving body as the norm of judgment—expediency, efficiency, acceleration, power. All anchorage and security, all bases for trust and hope, have gone with the wind. Relativity has become king. The changeless landscape, so recently blurred from view by whirring machines, has been forgotten.

In such a world, the supreme need of men is not for escape, but for a ray of insight that will penetrate through the walls of steel and reveal a vision of the ultimate landscape beyond them, which is the ground of all things. Men's souls need dimensional therapy. They need not to forget themselves, but to find a framework in which to understand themselves.

If there is any one group which might be expected to minister to that need, it is the clergy. They claim to speak in the name of God, the Most High, the Ultimate. They are spokesmen, not of human opinions, but of a God who is beyond and over-against man. They are interpreters of the timeless, breaking into time. They are seers in the true sense of the word—those who "see" the relation of an infernal world to an eternal God, and who bring men to understand their human plight in its divine perspective. "Let the wise not boast of his wisdom," said Jeremiah, "nor the mighty boast of his might, nor the rich man boast of his riches—but in this let him glory that glories, in insight and knowing me, that I am the Lord, who works love, and justice, and right on the earth."

It is that which is our task. If God makes any real difference in this world, then people should look to us who speak in his name for some word that is different from the word of human wisdom. They should expect us to keep from identifying the word of God with the counsel of men. They should anticipate tension, and not an easy identity, between themselves and God.

Any attempt to suggest more specifically what God's word to our world might be, demands a prior assurance of humility. It necessitates a sincere prayer, "Lord, keep back Thy servants from sins of presumption." For, in seeking to understand the thoughts of God, one is likely to err in that identification of one's own insight with divine revelation, which is the very thing one is seeking to escape in looking to God.

But when all that is said, we do need to share whatever insight we may have, with the hope that it reflects some radiance not its own, which others may distinguish from the human dross. With that appeal for plenary indulgence, I would suggest three points at which I believe we should retain a tension between the Word and the World. First, from a Christian point of view, the supreme issue on earth is not whether men shall obtain freedom, but whether they shall obey the will of God. Second, chaos is not simply a crisis caused by man, but a judgment revealing the will, and evidencing the reality, of God. Third, the ground for our faith and hope does not rest upon the success of our human power, but upon the eternal power of God which towers o'er the wrecks of time.

I

First, then, what of our relation, as ministers of the gospel, to this world-wide struggle for freedom? How is the word we speak to be different from the word of man?

Here is a titanic struggle going on between two conflicting ideologies, one built upon principles of mastery and slavery, the other built upon principles of freedom and equality. However conscious we may be that the conflict is between ideologies, not in a pure and abstract state, but as they are incarnate within national states which are frightful mixtures of good and evil, nonetheless to say it is of no moral consequence which of those states gain the supremacy seems flippant indeed. I wonder sometimes if our absolute refusal to pass moral judgments upon others, while we ruthlessly pass them upon ourselves, does not reflect the conditioning of a peacetime world as partial in its objectivity as the wartime world, when the opposite was true. There are moral values that are profoundly affected by the victory or defeat even of ideological incarnations. Those of us who have known refugees with any intimacy find it difficult to believe otherwise and maintain intellectual integrity. We are concerned about freedom, if we have any moral sensitiveness whatever.

However, we find mental and spiritual reservations cropping up, immediately we begin to identify our task as ministers of the gospel with that of crusading for freedom. For what in the Gospels calls us to such a crusade? Surely, not Christ. Living himself in an enslaved country where people longed for deliverance from tyranny and, evidently, concerned himself with that very question in his temptation, he yet issues no exhortations whatsoever on behalf of freedom—in truth, he never takes the word upon his lips.

The concern of the gospel is with something else. Its fulcrum is beyond freedom. It presents man's supreme need as that of obedience to the will of God, which is love. And such is not identical with freedom. Freedom, achieved, does not mean godliness; freedom, denied, does not mean godlessness. Freedom is essentially a privilege, and not a responsibility. It is the man-centered end of a moral issue, not the God-centered. To preach it produces tension, not between man and God, but simply between man and man. Man's rights, not God's will, are the criteria of judgment. We are concerned about freedom, but it is not our primary concern.

Our task, it seems to me, is to interpret freedom as a means rather than an end. What God wants from man and for man is love. That is the end. Freedom is only a means to that end, a ground that makes it possible. Psychological freedom is the preparative ground making possible an experience of commitment

to God, which must arise out of the innermost freedom of the self. Social freedom is the preparative ground making possible a fellowship which is essentially corporate in its experience, missionary in its outreach, and universal in its loyalty. But in neither case is there an identity between soil and seed.

Thus, when Jesus told the parable of the prodigal son, he probably recognized that the psychological freedom which made it possible for the prodigal to leave his home also made it possible for him to have a higher moral experience than that of the older brother, emotionally tied to the father. But Jesus' concern was elsewhere. He was interested in the prodigal's using his freedom to arise and come to his father.

Or, in the social sphere—when those who founded this land came here, they were not concerned with freedom as an end. They sought after freedom as a means to the worship of God.

The error in making freedom an end is the assumption that freedom will automatically produce goodness. Such an assumption is valid only if man's inherent nature is identical with the nature God wants him to have. If man is essentially good, then freedom is all that is necessary, and our primary task is to liberate man's nature from the frustrations of external circumstance.

We have been experimenting with such an approach for quite a while. Optimistic in our view of man, we have made freedom, tolerance, laissez-faire, ends in themselves. We have retained the idea of God but, disbelieving in man's real need for anything beyond himself, we have lost the conviction of God's objective reality. He has been saved from oblivion only by men calling themselves divine and projecting their own divinity out upon the universe in a beneficent gesture to save face for the faltering deity of their fathers. We have thought man was enough; therefore, freedom was enough.

Then suddenly we were jarred into an awareness that freedom, as an end, becomes libertinism and anarchy; that men, making themselves ultimate over God, make themselves ultimate over each other. The impulses of human nature as it is pervert privilege. A nation disintegrates under the demand of its people for liberty. A world disintegrates under the demand of its nations for liberty. If freedom is made an end, one man's freedom becomes another man's slavery. And, sobered, we saw that man himself needs change, that his predicament was not due solely to the frustrations of external circumstance, but to some deep-seated disorientation of his nature. Man needs repentance. He needs some "claim" upon his freedom. He needs some reality beyond himself. He needs God.

That is the word which has been entrusted to us. As ministers of God, we are called upon to hold up the final end for which freedom must be preparative, if it is to avail. On this, we can be united. We shall be divided as to the extent to which we must support the war, some believing it a frustration of the end we seek, some believing it an evil necessity, justified by comparison with the only immediate alternative. But in either case we can, and must, avoid identifying the will of God with the crusade for freedom. We alone are responsible for illuminating the end which freedom must serve. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

II

Following close upon this first responsibility is a second, that we seek to interpret these times as the judgment of God upon the sinfulness of man. The world which God has made has not got out of hand. The darkness of the hour has come, not because Hitler has got loose in Europe, but because men have sinned, universally. We need to sound this word because without it there is no possible ground for removing the causes of war, in which we are all implicated and for which we are all responsible. Without this word, people interpret their deepest need as an external one, that of uprooting Hitler. Without it, blame and guilt is externalized by them, as it is by Hitler himself, and there is no place for change to begin. If we do not maintain a tension between ourselves and a greater Reality by which we ourselves may be judged, then we are doomed to despair.

What brings on chaos is a refusal to obey God's will. He has commanded us, as individuals and as nations, to love one another, to sacrifice of our own good for that of another, to share instead of shield, to give instead of get. It is that which we have refused to do. No nation on earth has shown a willingness to sacrifice its wealth and lifeblood in a peacetime expression of love, as today it sacrifices for war. At our best, we have simply left other people alone, to get along as best they might; at our worst, we have exploited them and used them as means to our own greed. And in either case, we have fallen short of God's will—that we go out toward others in a giving of self, even as Christ gave himself for us. Imperialism and isolationism are both sinful. We cannot live off of others, or cut off from others, and be Christian. We must live for others.

That is what God requires. Yet in our freedom we have chosen to overlook it, forgetting that our freedom to choose evil is not freedom to escape the consequences of our choice. In the world which God has made, choices which run contrary to his will bring their own frustration. The day of the Lord may be a day of darkness, as Amos told his people. "Behold, I set a plumbline in the midst of my people Israel; I cannot again pass by them any more."

People need this word for, with human eyes, they see the spread of darkness as a denial of God's reality. Accustomed to thinking of him as the guarantor of peace and prosperity, they take war and deprivation as a sign of his absence. "If there is a God, why does he let this happen?" they ask, as though their complacent and self-centered peace had been the fulfillment of God's will, and Hitler's threat to them, a threat to God himself, with whom they had some special identity. God's will is beyond our fulfillment. It is man and not God who is broken in the day of crisis. Today is a proof that God is alive—not dead. And the deepest tragedy of our day would be to miss its revelation that this

world is based upon the law of love which man must obey, else he builds his house upon the sand.

III

Yet to have said this is not to have said our final word as spokesmen for the eternal, nor is it to have spoken what people need most to hear, if they are to carry on. People need more than judgment and surely the Christian gospel should bring them more than judgment. People need some security, some anchor, some root. They need a foundation for footage, a fulcrum for leverage, a contact for power, a wellspring for hope.

The intensity of this need will drive persons out into varied harbors. Some will seek a new authoritarianism, others a revived apocalypticism, others a type of fatalism, others a personalistic pietism, others a mirage of wishful thinking, others a hypodermic of confidence in their own power—all seeking to escape the storm by finding a harbor, rather than riding the storm with confidence because their keel is deep in the ocean of God's presence and their sail is unfurled to his power. Man needs to sail through the storm, not out of it.

Our task, then, is to bring men to a hope that is grounded in the power of God as a present Reality. We must lead them to a God of judgment, but to a God whose judgment is kept within his redeeming purpose. The God who judges is a saving God, a God whose chastisement grows out of anguishing love, not petulant anger. It is in him that our trust is rooted. Our bearings are taken from the conviction that he is working out his purpose, that his Kingdom is prevailing in history. We hope, not because a beneficent God guarantees our security, but because the loving God is secure. There is no identity between our human power to win and God's divine power to win. Our faith springs not from a Palm Sunday, but from an Easter; not from a parade, but from a cross. We shall be concerned about human victories and human defeats, about our successes and our failures. But they are not the grounds of our hope.

Our hope is that a power, not our own, is redeeming the world. In reliance upon that power, in placing our lives at its disposal, in becoming channels for its redemptive purpose, nothing can shake us. God lies beyond the whirring cars of steel, but they do not lie beyond him. A victorious faith is theirs who have come to know the power of the eternal God in the midst of travail, through Jesus Christ our Lord.

THE crying need of the moment is to discover anew the principles of religion and to apply them in our individual and collective life relationships. That objective can be reached more quickly through the development and application of widespread Christian teaching. It is a simple process. It is not difficult to understand the Ten Commandments, the Sermon on the Mount or the Golden Rule. What is needed is that these simple religious principles be recognized and applied in all human relationships, both individual and collective.

J. EDGAR HOOVER.

'Fox-hole Religion'

BY ROLLA S. KENASTON

Lord, save me. Matthew 14:30.

WHAT is "fox-hole religion"? Ten years ago it was not heard of—by that name. It is the kind of religion a soldier gets suddenly when he finds himself in a pit or dug-out surrounded by fragile sandbags.

In this war such a flimsy shelter is called a "fox-hole." Fox-hole religion is the kind of religion a sailor gets when he is desperately lost on a rubber raft. Fox-hole religion is the kind of religion any of us may get suddenly when fate forces us to "go off the deep end" or when life shoves us out onto the "end of a limb." Fox-hole religion, in a word, is emergency religion.

Is fox-hole religion a benediction or is it "bunk"? Would a few block-buster bombs dropping on our city stimulate an interest in Wednesday night prayer meeting? How dependable is hospital-bed religion? How solid is night-before-operation religion? I have observed no great craving for the minister's prayers when fate behaved pleasantly. But I have noted that a pastor's prayers are hungrily accepted and avidly absorbed on the "jittery" eve of a surgical operation. Will fox-hole religion last after the emergency is past? In time of crisis and impending tragedy we tend to make solemn promises to God. If he will just get us out of this hole, how we will serve him in the future! He gets us out of the hole. The future comes. Then we may rationalize to ourselves: "Well, I was just excited then." "Thus the native hue of resolution is sicklied o'er with the pale cast of thought." So does much fox-hole religion fizzle out!

EMERGENCY RELIGION IS NOT NEW

Fox-hole theology, since the beginning of the war, has received much glowing publicity. We have read stories and even books about the new "glow" of God that came to the souls of soldiers and sailors at the mercy of bombs or the elements of nature. Such men have written books about the renaissance of religion that came to them in fox-holes or on rubber rafts.

Repeatedly we have heard that declaration which has become a platitude—"There are no atheists in fox-holes." Well, undoubtedly it is true! Atheism recedes when a man crouches in a fox-hole or on a rubber raft face to face with grisly death. In such crises the flippancy, the bravado, the smart-alec-ism of irreligion vanishes. But isn't it a bit regrettable that men ignore God until death waves at them?

Emergency religion, sometimes aptly referred as to "*S.O.S.* religion," is not at all new. The Old Testament presents some typical examples.

Jacob at both Haran and the ford Jabbok adopted emergency religion and sent his S.O.S. to God. With

fear of consequences in his heart, with his conscience stabbed wide awake, he asked God to save him from the consequences of his previous life of scheming selfishness. He even volunteered to join God's ten per cent club if God would help him. And God did.

The big-little book of Jonah in the Old Testament is eminently worth reading. Containing only four short chapters, this literary gem can be read in fifteen minutes. How replete with human nature it is! Jonah knew God's will. God told him to go preach at Nineveh. Rebellious Jonah had ideas of his own. He went to the seaport of Joppa and took passage on a ship going to Tarshish—the opposite direction than that suggested by God. A great storm came to shake that little ship. It seemed that God was angry. The sailors were reluctant to assist their ship in disgorging the troublesome Jonah. But finally they cast him overboard. He was swallowed by a great fish. You and I have never been swallowed by a fish. It would be quite a startling experience. What would we do? Likely we'd do what Jonah did. As a last resort he "got religion." The Scripture says: "Then Jonah prayed." Who wouldn't? The record of Jonah states: "When my soul fainted within me, *then* I remembered the Lord." Very human! Israel as a nation had about the same experience Jonah had as an individual. Israel was "chosen" to do God's will. Israel elected to disobey. Israel, like Jonah, was "swallowed up" in the captivity of Assyria and Babylon. In distress Israel, as a nation, repented and cried mightily unto the Lord and the Lord delivered Israel for another chance. Does it not all come under the head of fox-hole religion?

A man recently sat in the death cell at Ohio State Penitentiary. Soon he was to be electrocuted in payment for a hideous crime against the life of a little child. This 57-year-old man spent his last hours in a frenzy of prayer. Was he saved? Who knows? Perhaps the recorders of God's great book of life had to enter after his name—"Too little and too late." At any rate such fox-hole religion is not considered admirable.

POSSIBLE GOOD FROM S.O.S. RELIGION

Benefits *can* accrue from these fox-hole crises of life. The S.O.S. contact with God can become an abiding lifetime trend. Pitiram Sorokin, eminent Harvard sociologist, has written a book called *Man and Society in Calamity*. He gives much space to the fact that religious revivals on a national scale often have had their origin in social crises. He insists that the Wesleyan revival in England grew out of tragic social crises. But there is little evidence today that our America has suffered enough to turn its collective face in the direction of a righteous God. The crisis is here but most people, having eyes that see not, do not know that we are living on the very abyss of the most shaken age in all history. America today is trifling with God. There are reports of soldiers and sailors in devotion to God within their rude chapels.

But war has not yet turned America to God. Does the national Capitol give any evidence of religious revival? Is there any sign of that social sanity which accompanies interest in religion? A wit has said that if he had to go crazy he'd want to go crazy in Washington because there no one would notice it! The statisticians tell us that the per capita consumption of liquor in Washington has doubled since the war began. People who have been there do not doubt it. But before we finish the war and before we survive the postwar convulsions we may yet be driven by crises to the mercy of God.

"Man's extremity is God's opportunity." This is perpetually true. Religion can be regenerated when man experiences a deep sense of inadequacy and need. A humble spirit and a contrite heart God will not despise. When man sincerely confesses—"Other refuge have I none; hangs my helpless soul on thee"—then there is spiritual hope for that man. And soon or late almost every man will reach that extremity.

'FOX-HOLES' IN LIFE INEVITABLE

Soon or late every man and woman lands in some kind of fox-hole. This sermon must not imply that all fox-hole religion is fruitless. Many, many people in distress have found and retained God. Some great spirits have allowed their crises to give God his complete opportunity. Jacob should not be spoken of too disparagingly. In his emergency he found God. There is evidence aplenty that Jacob made good. Saul of Tarsus was a persecutor of Christians until a God-engineered fate pushed him into a figurative fox-hole on the Damascus road. God captured Paul; and Paul captured God. The lifetime and eternity-long relationship began in that emergency when a man, not "on the beam" ordained of God, was stricken to the ground in blindness of eyes. Paul did not slip back into the old ways after the blindness lifted. Ever afterward he could declare: "I was not disobedient unto the heavenly vision." Harry Lauder, the Scotch singer and entertainer, met the greatest sorrow of his life. In the fox-hole of grief God found him and ever after God kept him. Lauder said of his fox-hole: "It was drink, suicide, or God—and I chose God."

Vicissitudes are certain. Life fluctuates for all. Man experiences the bright days of seeming self-sufficiency when in his own power he "rejoiceth as a strong man to run a race." Then the change may come suddenly. Skies are bright, breezes are gentle, life is sweet and secure. Then, with no warning the skies can turn black, the breezes can be swallowed by a cyclone, and all security is gone! Life often is quite like that. In such times we need God. But before such times come we need a reserve of faith. We need advance preparation for the fox-holes of life.

'LORD, SAVE ME!'

In chapter 14 of the Book of Matthew we have a revealing narration. On the sea a furious storm was raging. The disciples were affrighted. In all the wild elemental chaos Jesus came to the disciples walking on the turbulent water. His steady voice encouraged the men. He said: "It is I, be not afraid." Impulsively Simon Peter called out: "Lord, if it be thou, bid me come to thee on the water." Jesus said, "Come." With

fair confidence Simon Peter stepped out onto the water. Wonder of wonders—he was actually walking on the water! But then he made his mistake. He took his eyes off the face of Christ. He looked at the waves. He began to sink. Then in his precarious condition he cried for help—"Lord, save me!" Jesus put forth his hand and saved Peter and said, "Wherefore didst thou doubt, O ye of little faith?" In this episode we can see ourselves in relation to God. In our distress, in our emergencies, in our figurative fox-holes we cry out: "Lord, save me"; "Lord, save my business"; "Lord, save my loved one." Then God saves! He answers our prayers. He responds to our wishes. Do we, after we are rescued, respond to God's wishes?

The key-word if we are to find God is the word *now*. Whether we are in adversity or prosperity the divine message to us is: "Seek ye the Lord, while he may be found; call ye upon him while he is near."

Fox-hole religion has, to be sure, been overpraised. It is open to suspicion. But the fox-hole experiences of deep emergency *may* result in something more than the resolutions of temporary fright. By its fruits shall fox-hole religion be judged. If the nearness of God which we insist on and experience in time of personal crisis proves lasting after we are rescued from the crisis, then our fox-hole experiences are in fact the benediction of God.

"Man's extremity is God's opportunity."

Who Started This?

A Sermon for Young People by Bernard C. Clausen

THE first question that searching minds ask is "Who?"—long before they think of asking "How?" or "Why?" And the first question the Bible answers is "Who?" "In the beginning, God."

I do not mean that Genesis was the first book to be written. But by a wise logic its story of the creation of the world was put first, when the books were arranged. We keep asking the question now, as people always do when they find themselves in trouble. Who started this war? Hitler, of course. But who started Hitler? Was it Clemenceau, and Napoleon, and Caesar, and Alexander? Who started Hirohito? Was it Senator Johnson, and the Japanese Exclusion Act, and Commodore Perry? How far back are you willing to go? All the way back? Then the Bible answer holds good for you, "In the beginning, God."

IS THE ANSWER TRUE?

The answer comes in the midst of a chapter that has been the center of Christian controversy. Science long ago began criticizing the pleasant but inaccurate poetry of the deep void and the black darkness and the voice of God, and the six days of effort, and the final satisfaction on the seventh day of rest as God sighed, "It is good." There is nothing here to include the more recent knowledge about vast star distances, and the millions of years of recorded progress in the slow development of forms of life. Yet religious people have always been tempted to defend the chapter, fearing that if it were proved incorrect the whole Bible would fall. Augustine put the argument this way: "Scripture, which proves the truth of its historical statements by the accomplishment of its prophecies, gives no false information."

Now, at last, the quarrel can be quieted. The Bible is true—true enough to contain inaccuracies and contradictions. For it is a record of stages in a long search, out of darkness into light. The Bible includes many men of many minds at many levels of knowledge. It shows what they thought, not what we should think. It presents a true background for Jesus, frankly set down, no differences reconciled, no flaws removed. The Bible now enables us to be honest enough to include all the vast discoveries of modern science, which Bible people never suspected. And with this we are ready to pay some attention to those marvelous insights, those flashes of revealing thought, never to be surrendered once they are discovered in the midst of Bible details. Now at last we can sense the glory of that confident proclamation, "In the beginning, God!" Now we can sincerely acclaim that purpose which strives for good in the affairs of the universe.

THE IMMORTALITY OF TRUTH

If this answer solved only the mental puzzle concerning "Who started this?" we might be tempted to dismiss it as unimportant to us now. But see how it fits in with our present grievous need. Like all great truth, this has its own immortality in its influence upon our faith.

For the God who was in the beginning will be in the ending, too. He who started this will finish it—he is in the process of finishing it now. He is Alpha and Omega, the first and the last letters of the alphabet of human history, and he was, and he is, and he is to be, the Almighty. He will be with us, even unto the end of time.

A piece of marble, rough hewn with the sculptor's first blows, looks crude and unpromising. But if a great artist started it, we can be confident. He will finish it. It will be great—unless something happens to him.

'HE STANDS WITHIN THE SHADOW'

Nothing will happen to God. Years are but moments; our lives are but incidents, more or less significant as they are measured by their worth to him in the struggle. He stands within the shadow, keeping watch above his own. Faith is the substance of things hoped for, the evidence of things not seen. We shall not enjoy what we believe, we shall help achieve it for those who come after us.

The steel mill sky is alive,
The fire breaks white and zig-zag;

Shot in a gun-metal gloaming.
Man is a long time coming.
Man will yet win.
Brother may yet line up with brother.
This old anvil laughs at many broken hammers,
There are men who can't be bought,
In the darkness, with a great bundle of grief,
The people march
In the night, and overhead a shovel of stars for keeps,
The people march,
Where to?
What next?
God started this. He will finish it.

Faith and the War

NOTHING is more common today than to hear people say, "The war has destroyed my faith."

We cannot treat faith in a purely scientific manner; and yet in considering the destruction of faith by the war a little laboratory work is both essential and helpful. Let us ask then a definite question or two.

What faith has the war destroyed, for you, for me? What faith did we have before the disaster of this war came upon us? It is not a question of just what creed or belief we held, but what real confidence we had in an Intelligent Purpose and a Seeking Love behind the universe. Was that purpose and that love real to us, a vital factor in our lives and in our conception of life? Pushing the question to its outer limits it becomes, "Was God real to us?" Within the boundaries of our personality and capacities, was faith an operating principle?

Or was faith a tradition, a gleam of long ago, a something told to us by others, a "lost radiance" as Dr. L. P. Jacks calls it, a story of the past accepted by us but accepted rather blindly without present and persistent application to our own day and to our own lives, a something without the glow of personal significance?

Is it this sort of faith that the war has destroyed? This traditional kind of faith has many good things about it, and all of us depend on it more or less; but it scarcely defines faith. Ask the question "What?" and immediately we see that prior to the war many of us had a kind of faith that was open to destruction because it was not truly a living faith. We had neglected to rediscover faith in God and in man as a present, basic, operative control over us and over our period of history.

If the war has destroyed our faith we must also ask the question, "When?" The laboratory notebook calls for dates. Just when did our faith take flight? Was it after the rape of Czechoslovakia? Or after Dunkerque? Or after any one of the shaking events of the war?

Our faith tumbled after each of these; but was any one of them strong enough to destroy faith? We may doubt such a conclusion.

Our faith has known that unrestrained evil and selfishness would bring disaster. They have brought it. And in that sense the war does not destroy but confirms faith.

GEORGE LAWRENCE PARKER.

EVEN to the death of the cross he came; to the cross, upon which no Roman citizen might ever, by law, be hanged; to the cross, between two thieves; to the cross, below which yawning soldiers played at dice. Would one know God? He is God.

BERNARD IDDINGS BELL.

A Pastoral Prayer

BY WARE W. WIMBERLY

OUR FATHER: We acknowledge Thy greatness, Thou Holy One who inhabitest Eternity, Thou Mighty One, whom the Heaven of heavens cannot contain, much less this house our hands have builded. May this communion of prayer serve only to increase our sense of Thy power and Thy goodness, serve only to heighten our faith in Thy love, serve only to quicken our love for Thee. May we learn to say from our hearts, "We love because Thou hast first loved us."

Because we know Thy love, we seek from Thee fulfillment for all our needs. Forgive us our sins. Remove them from us as far as the East is from the West, so that our lives shall feel the cleanliness and see the beauty of purity, and we shall know truly what Thy forgiveness means—our lives made new, and joyful, and thankful.

For without guile, without any alien thing whatsoever to prevent us, we would come to Thee, seeking Thy help; and not alone for ourselves, but for all mankind, whatever their condition.

Restore us physically. As Jesus ministered unto the diseased in body and mind, in the days of his flesh, so minister Thou unto us. By faith we reach out our hands to touch the healing robe of Thy virtue, to be made whole again. In homes, in hospitals, on battlefields, wherever the diseased and wounded are, be Thou there, to minister and to bless.

We bring to Thee our spiritual sicknesses—weaknesses which take our strength, temptations far too strong for us, heartsicknesses of every kind. The hidden sorrows of our lives, known to Thee alone; the fears which haunt us through the day and rob us of our rest at night; the hills of difficulty, before the ascent of which our spirits fail; the dark valleys of our moods and sorrows; the ugly roads of hate and greed down which we travel, with mortal danger to our souls. Father, grant us in all these experiences Thy strong and sure support. We call upon Thy name. We cry unto Thee. Help us, for Thy mercy's sake!

And Thou wilt help us. Thou hast never forsaken us, nor cast us off. Thy promises are sure. Thy righteousness is unto victory. Help us ever to live in this faith. In the name of him who bade us call Thee, Our Father, we pray, and for his sake. Amen.

Sermon Outlines *from* PULPIT Readers

Being a Christian in an Unchristian World

Text: To them gave he power to become sons of God.—John 1:12.

I. *Introduction*—One does not need to travel far to find that this is an unchristian world: hatred, greed, cruelty, war. What can we do as we must live amid these unchristian things? We can conform—do as the world does, compromise; that is the easiest. Or we can revolt—smash it all to bits. But destruction is blind and often ineffective. Jesus turned his back upon the idea of starting a revolution. Or we can be Christians. We can be what God would have us be, and so influence others.

II. *Body of Sermon*—What must we do to be Christians today? (1) We must get to know God better. Said Phillips Brooks: "Here is the greatest certainty. Be sure of God and in the end nothing can overthrow you." Some people have mistaken or immature impressions of him; about all they know of him is what they learned "at mother's knee." We must know him as the Creator of the universe, as the God of history. (2) We must submit to God's will. Opinions differ as to what is right or wrong, but some principles are very clear. We must feel his presence in our homes; we must take him to our jobs; we must invite him to our peace tables. (3) We must have a religion that cannot be stolen in time of crisis. Must be a religion of the heart. Story of Micah in the Book of Judges who had his idols and images and priest stolen. Poor fellow—they had stolen his religion. "What more have I left?"

III. *Conclusion*—It is not easy to be a Christian today; but the hope of the world depends upon it. God is our source of strength. He is interested in each individual and in the entire human race. He has a plan for your life.

(Paul E. Turk, Methodist Church, Oregon, Ill.)

Three Towering Facts

I. *Introduction*—The conflict between light and dark, liberty and slavery, democracy and autocracy rages. But deep down in the crypt of every man's soul there is a yearning for a just peace—not an armistice. In this scorched earth, as we are being baptized with fire, what is there to make us able to withstand the tests? What is imperishable?

II. *Body of Sermon*—(1) *There is the dominating fact of God.* "The earth trembleth but the Lord remaineth." "From everlasting to everlasting . . . God." In a true sense the larger universe is fool-proof; Hitler and his gangsters cannot chop down the stars. Like the Pharaohs, Herods, Caesars, Napoleons, they will pass. In these days of trembling, let us build into our own lives and the life of the nation those imperishable values that belong to the people of God. And "let us be thankful that the Kingdom given to us cannot be shaken."

(2) *There is the illuminating fact of Christ.* He was born during the reign of Herod. He outlived that tyrant and is today "our eternal contemporary." As Moffat puts it, "Jesus Christ is always the same." He is not a prisoner of his date. He outlives the centuries and is forever ahead of those who pioneer for peace. When life seems to tumble in, one may look to this great Galilean and find strength and courage. Christ was calm amid tumult, serene amid chaos, and fearless amid the fearful.

(3) *There is the staggering fact of the cross.* A ministerial friend of mine, looking out on the beauties of nature, said, "Behold the sorrows of summer!" "What do you mean by that?" I inquired. My friend said: "When life is at its richest and best, something or somebody is paying a terrible price." If this be the hour of greatest opportunity in our history, as many believe it is, it is because so many are paying a terrible price. The staggering fact of the cross remains and the resurrection is inevitable.

III. *Conclusion*—Into the new days we go undergirded by the eternal God who is our refuge and strength. May his love sustain us, his Christ inspire us, and the spirit of the cross empower us. "Greet the unseen with a cheer!" And let no man take thy crown.

(G. Duncan Wilkie, Shaughnessy Heights United Church, Vancouver, B. C.)

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

Correction—A "slip" of mind or machine, somewhere between the original copy and the final proof, caused, in the last issue, the repetition of an error instead of its correction. Our readers were quick to come to our aid—in the most gracious manner. The double negative, then, is *incorrect:* "I could not help but feel . . ." Either of these forms is *correct:* "I could but feel . . ." or "I could not help feeling . . . ."

Virginia: "A dreadful error, but a common one: the use of ***like*** as a conjunction." Examples: "I did it exactly like you did." "It looks like it might rain." No. Use ***as, as if, as though.*** When used as a connective, ***like*** must be followed by an object, not by a subject and a verb.

Edmonton: Two words which Americans frequently mispronounce: ***IN-ter-est-ing*** (it is not in-ter-REST-ing or IN-trist-ing); and ***PRI-ma-ri-ly*** (not pri-MAR-i-ly).

Louisville: "What of 'the ***perfecting*** of the saints'?" Comment: What indeed? "Saints" as used in the New Testament does not imply perfection. The one who was "less than the least of all saints" looked toward "the perfecting [or, full equipment] of the saints." Eph. 3:8 and 4:12. Translators differ; however, this is not the exegetical department.

From a professor's list of the most frequently spoken words, errors in student preaching among the second fifty:

JUST is ***JUST,*** not jus' or jes' or jist or jest.

WANT is ***WONT*** with the sound of the intermediate "o" as in cord, adorn, law, or the short "o" as in stop. Not wunt.

ANY is ***EN-y,*** not anny or inny. The same for *many—MEN-y.*

From *The Minister as Prophet* by Charles E. Jefferson: "Beware of worn-out words. A minister's vocabulary is subjected to terrific usage, and it will grow old and threadbare unless constantly renewed. Unless he is alert he will find himself using the same word again and again until it becomes odious or a joke. When a preacher uses the same word twenty times in his prayer, and then begins to use it twenty times or more in his sermon, the mind is distracted from the thought, and the hearer begins to calculate how soon the word will come out again."

AUBREY N. BROWN,
Presbyterian Church, Montgomery, W. Va.

'And Ye Visited Me'

By Hillyer H. Straton

ONE of the most gracious words that can be used of a minister is that of pastor. As Jesus is the Good Shepherd, so the minister in his turn is to be a shepherd of the flock of God. No matter how brilliant a preacher, no matter how efficient an organizer, no minister can be said to be genuinely successful if he does not have the heart and the understanding of a true pastor.

Yet one of the things that amazes a young minister is to discover that people are reluctant to come to him with their problems. In countless instances they will not even let him know of an illness. The excuse given for failure to call the minister in time of illness is, "We know you are busy and we did not want to bother you." The doctor is always called, but too often the minister is expected to know of the sickness of his parishioners by some clairvoyant process. Many ministers endeavor to keep office hours so that they may be approached by members of their congregations when there is special spiritual need. However, even men who have kept up with the latest in psychiatry and are expert in religious counseling often find that people simply do not come to them.

● *An Essential in Good Shepherding*

What is the solution? For it is certainly recognized that the knowledge of the people of one's parish is absolutely essential to the work of a true minister. In some pastorates, especially in medium-sized or larger churches, years may pass without the minister becoming acquainted with some of the faithful attendants and supporters of his church. This may be due to a feeling of impotence when one faces a church roll of 1,000 or 1,500 members. One feels like saying, "It just simply is not possible to know all these people and to minister effectively to them." If the minister, however, were a politician, he would make it his business to know them—and intimately. There is an implied rebuke to any Christian pastor who claims that his parish is too large for him to know its members in this statement, "Jim Farley knows 50,000 people by their first names."

James was not mistaken when he said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." And our Lord in his great eschatalogical discourse pronounces this blessing: "I was sick and ye visited me: I was in prison and ye came unto me." The minister who fails to visit those in need when he learns of the need is rightly condemned, but what about those who in a modern environment feel that they cannot bother the pastor and yet whose need is just as great? Many of them are truly in prison to their own desires. Above all things they need pastoral counsel and yet they fail to come to him. Does not a true shepherd have a responsibility here? The only way to know one's people is to see them in their own homes. Only thus can one begin to understand their problems and needs.

Hillyer H. Straton

● *Facing the Difficulties of City Parishes*

In modern times pastoral visiting has fallen on evil days, especially in larger communities. There is a tempo to life which precludes the leisurely visit of a pastor. Also there is a feeling that the minister has something better to do than to push doorbells when there is so much organizational work to be done, so many latest books to be read, and the sermons that simply must be prepared. I once heard of a minister who had worked out a technique of inserting a visiting card under the door, pushing the bell and then running for all he was worth! He felt that in this way he got the credit for a visit and yet need not meet his parishioners face to face. Distances in big cities frighten ministers. They know how long it takes to make the rounds of half-a-dozen hospitals. It is felt that the systematic visitation of a parish, especially the parish of a modern centralized church in which an appeal is made to the whole community, is simply impossible.

Unquestionably there are drawbacks to a systematic visitation of a people in a medium or a large-sized church in a metropolitan area, but is the man of God excused from visiting his people because of the difficulties involved? This is a question, of course, that each minister has to settle for himself, but there is literally nothing that will take the place of personal contacts with one's people. Our Lord did speak to great crowds but he did his most effective work with small groups and often with individuals. If a study were made of our Protestant churches in which ministers were appreciated and loved, and in which they stayed any length of time, it would be discovered that in nearly every instance the minister has found time for personal contacts with his people. The late Merton Rice had 6,000 members in his church, yet he knew most of them by name.

In passing, it might be remarked that one can scarcely begin to do true pastoral work until one has been in a church four years or longer. It takes at least that much time to get thoroughly acquainted with a people and for them to have the fullest confidence in the judgment and the helpfulness that they can hope for and expect from a pastor.

● *Visiting 'Prospects' for Membership*

Most ministers, no matter how busy they may be or what calls they have upon their time, do make a special effort to visit sick members and families where there has been death or sorrow. Some of the most vital work a minister can do, especially if there is genuine concern about building one's church and winning men to allegiance to Jesus Christ as Lord and Savior, is to call upon prospects. Every Sunday new prospects can be found from registration cards which should be in each pew. At some place in the worship service a special request is made for strangers and visitors to fill out these cards. It is often advisable to have the entire congregation fill out cards so that the new worshiper is not singled out when he is asked to sign a card. To supplement registration cards one of the most effective contacts a minister can

make is to stand in the narthex of his church as the people leave and greet them one by one. He can then spot the face of the stranger and have his secretary or a delegated lay worker in the church take the name of the person. These should be followed up faithfully during that week.

● *The Problem of General Visitation*

With the sick, needy and prospect visiting, is it possible also to do general pastoral visiting? The answer of course is no, unless one has laid out a very careful and specific plan. Yet if such a plan is adopted an entire congregation of 1,200 to 1,500 members can be visited by one man in from two to three weeks. When Theodore Adams, now pastor of the First Baptist Church of Richmond, Va., moved to the Ashland Avenue Church of Toledo, Ohio, he covered his entire congregation in two weeks. He likewise covered a much larger congregation in a slightly longer period in the city of Richmond, Va.

When the present writer moved to Detroit five years ago, taking a leaf out of Dr. Adams' notebook he started out to visit the entire membership of the First Baptist Church which at that time had a membership roster of 1,200. In the first three weeks 80 per cent of the membership was reached and within two months the entire congregation had been visited. The next year a second visit was made upon the entire congregation in about the same space of time. As many as 57 calls a day were made during this rather intensive period of visitation.

How was it accomplished? The visits, of course, had to be brief. However, each home was entered and the visitor sat down and relaxed completely as if he were going to stay for a month. It was explained that this was largely a visit to get acquainted with the people and to offer one's services as a pastor in time of sickness or need. Often a brief prayer asking for God's blessing upon this family and upon the larger church family was offered. The minister cannot possibly drive his own car and make anything like this number of visits. During my first year in Detroit I asked my leading laymen to give me a half-day each, one driving in the morning and the other in the afternoon. This gave an unparalleled opportunity to get acquainted with the driver. The next year women of the congregation acted as chauffeurs. This was a tremendous help.

In any intensive pastoral calling program such as this, visits have to be made from 9 in the morning till approximately 5 in the afternoon. If there is no one at home a church visiting card with a personal note from the pastor should be left as an evidence of the visit and of the pastor's personal interest in the family.

● *Social Calls or Spiritual Counseling?*

The minister is often tempted to make simply a social call. But, after all, he is a man of God and his relation with his people is primarily that of a shepherd. He certainly ought to be their friend and even "good fellow," but far more significantly, he is their spiritual adviser. A prayer from his lips is almost always in order and seldom is there embarrassment on his part or theirs as he thus prays with them. In too many homes there is little enough of prayer or other spiritual exercise, and if the pastor comes, chats pleasantly and then leaves without any reference to the spiritual, the inference is left that the things of God simply do not matter, even to the minister.

The results of a general pastoral visitation in a church will be almost electric. The congregations will often double and the people will feel that their minister is available in time of need. After a man has been on a field for a while and has called upon his entire congregation two or three times, he has established himself in a pastoral capacity in the minds of his people. They will feel freer to call upon him when they have need and he in turn can give them assistance which he could not apart from a knowledge of their home situations.

I have recently utilized the device of a "Preach-it-again" series of sermons for July, the congregation choosing the sermons during the year which they particularly wanted to hear once more. This device afforded time for sermonizing in preparation for the opening of the fall work so that the full time of two or three weeks could be devoted to visitation.

● *Some Results of Wise Visitation*

Any insurance executive will tell his men that if they make so many calls they will sell so many policies. The same is likewise true of pastoral visitation. Many doorbells will be punched when homes are empty and the feeling is that the time is wasted. On the other hand hundreds of people will be helped in the course of a year. Again and again one will hear, "Pastor, it was providential that you came today. If you had not, I do not know what I would have done." I have found that for every ten calls made—which include calls upon parishioners, the sick, those with special needs and those who are prospects for membership—genuine spiritual help will be given in about four of the calls, two will be largely social in nature, three of the calls will find no one at home, and there will be one call which definitely results in one or more new members being added to the church.

If 1,000 calls are made during a year, an average of about four a day from September through June, as a result of them a pastor will receive about 100 new members into his membership, if his church is located in an average small or larger city. These results will be in addition to the counseling and personal contact so vital to the health of a church.

As ministers of God we need to hear again the words of our Lord, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world for . . . I was sick *and ye visited me,* I was in prison and ye came unto me."

'Behavior' in the House of God

"These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God (I Tim. 3:14, 15).

To those who desire to make the hour of divine worship helpful to themselves and others, Paul's words to Timothy might be expanded into the following principles:

1. Come at the appointed hour, not a few minutes late.
2. Refrain from all conversation.
3. Maintain a reverent and dignified posture.
4. Offer a prayer for the people, the minister and yourself.
5. Never read the calendar or hymnbook during the sermon, and especially during the Scripture reading.
6. If sitting at the end of the pew when another is shown to the seat, either move along to make room or stand that the other may pass.
7. Bear in mind that the giving of the offering is an act of worship, even as is the taking of the sacrament.
8. Give the minister the encouragement of your thoughtful and earnest attention.
9. Except when necessary, never leave the sanctuary until after the benediction.
10. Show friendliness to all whom you meet in the church.

—*Colorado Springs Bulletin*

'The best anthology to date'
says W. L. STIDGER *of*

Poems for Life

Thomas Curtis Clark, Compiler

Dr. Stidger adds that he is advising every minister to buy the book "not only for his soul's sake, but for his sermons' sake as well." **$2.50**

WILLETT, CLARK & CO.
37 W. Van Buren, Chicago (5)

• WHO'S WHO in THIS ISSUE •

SINCE 1932 Rev. J. HENRY CARPENTER *has been* executive secretary of the Brooklyn Church and Mission Federation. In earlier years he held several posts in the field of religious education, and was for six years an instructor in New York University. He is the New York correspondent for the *Christian Century*.

Rev. E. G. HOMRIGHAUSEN *was for five years minister* of the First English Reformed Church, Freeport, Ill., and for eight years of the Carrollton Avenue Church, Indianapolis. While in Indianapolis, he was lecturer in church history and theology at Butler University's college of religion. Dr. Homrighausen is at present professor of Christian education at Princeton Theological Seminary. He is co-translator of three volumes of works by Barth and Thurneysen.

Before coming to his present pastorate (1921-) at East Liberty Presbyterian Church, Pittsburgh, Rev. STUART NYE HUTCHISON ministered to churches in Steubenville, Ohio, Newark, N. J., and Norfolk, Va. He is a trustee of Princeton Seminary, Western Seminary and Lafayette College.

This autumn Rev. ROBERT H. BEAVEN *begins his* new task as president of the Baptist Missionary Training School, Chicago. For several years he has been pastor of First Baptist Church, Waterville, Me. Just before the outbreak of the war Mr. Beaven, who is a graduate of Haverford College and Colgate-Rochester Divinity School, received the degree of Master of Letters from Cambridge University. He is a son of the late Dr. Albert W. Beaven.

Rev. JOSEPH W. REEVES *is minister of the North* Congregational Church, Winchendon, Mass.

Following a pastorate at Central Methodist Church, Kansas City, Mo., Rev. ROLLA S. KENASTON went three years ago to his present charge, Johnson Memorial Methodist Church, Huntington, W. Va.

Rev. WARE W. WIMBERLY *is pastor of the Presbyterian* Church in Wabash, Ind.

Rev. HILLYER H. STRATON *is minister of the First* Baptist Church, Detroit, Mich.

Rev. BERNARD C. CLAUSEN *is minister of the First* Baptist Church, Pittsburgh, Pa.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

WILLIAM F. BUTLER, Chaplain, Camp Carson, Colo. "A Time for Greatness." Esther 4:14—"Who knows whether you have not come to the kingdom for such a time as this?"

ROGER EDDY TREAT, Bushnell Congregational, Detroit, Mich. "Be Sensible." Matt. 7:24—"Everyone, therefore, who listens to this teaching of mine and acts upon it, will be like a sensible man who built his house upon a rock." (Goodspeed)

WESLEY V. HITE, Kavanaugh Methodist, Greenville, Texas. "Maximum Christian Living." Mark 14:8—"She hath done what she could."

JOHN W. HENDRIX, Wink, Texas. "Has God Retired?" John 5:17—"My Father works continuously, and I work." (Weymouth)

ROBERT WILLIAMS, Lynnville Christian, Jacksonville, Ill. "Unconditional Surrender." Rom. 6:13—"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

H. RICHARD RASMUSSON, Blackburn College. "Making Our Adversities Bless Us." Hosea 2:15—"[who] make the dale of trouble a door of hope." (Moffatt)

C. PAUL RICH, First Baptist, Santa Fe, N. M. "Victory with Christ." Rev. 17:14—"And the Lamb shall overcome them. For he is Lord of lords and King of kings. And they also shall overcome that are with him; called and chosen and faithful."

M. H. MARKLEY, Methodist, Columbia, Mo. "The Secret of Strength." 1 Sam. 30:6—". . . but David strengthened himself in Jehovah his God."

MARCUS E. LINDSAY, First Presbyterian, Boise, Idaho. "God Is Still at the Helm." Psalm 90: 1, 2—"Lord, thou hast been our dwellingplace in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

C. WILLARD FETTER, United Brethren, Dayton, Ohio. "Religion—Rescue or Strength?" Matt. 8:25—"Lord, save us or we perish." Psalm 46:1—"The Lord is our refuge and strength."

D. W. CHARLTON, Memorial Baptist, Fork Union, Va. "How Do You Rate?" Jer. 17:10—"I the Eternal search the mind, I test the heart, rewarding every man as he has lived, and as his deeds deserve." (Moffatt)

JOHN F. C. GREEN, Congregational, McKeesport, Pa. "Helpers of Many." Rom. 16:1, 2—"I commend unto you Phoebe, our sister, who is a servant of the church . . . that ye assist her—for she herself . . . hath been a helper of many."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

The Editor's Page

The Event of the Month

THAT American public opinion is approaching at least a general consensus with respect to the responsibility of this country to participate in some international arrangement for peace in the postwar world was evidenced by the action taken by the conference of Republican governors and other party leaders at Mackinac Island in September. I have a healthy cynicism about political party formulas and I recognize that the formula adopted at this conference is a kind of Janus head, facing both ways. Nevertheless, those of us who desire to see our country rid of the obsession which goes (perhaps wrongly) by the name of isolationism, have good grounds for hope in the fact that the Republicans did not adopt a formula which so much as squinted toward isolationism. Its words were as cunningly devised as the parts of a Swiss watch. You could almost see the politicians working over them like a jeweler with his eyeglass. But the words do say something, and what they say is that the United States cannot turn back into itself after the war, but that victory will bring a great national responsibility for world order, a responsibility which coincides with our own national interest. Whatever precise shape this responsibility may assume, it is a distinct gain that the party of the opposition has now gone just about as far toward specific proposals as the President himself, contrary to the general understanding, has gone. From that point on, differences may emerge. But up to that point, American opinion now seems almost unanimous.

Orienting America Toward the Future

The Book of the Month

THE JUDGMENT OF THE NATIONS. *By Christopher Dawson. Sheed, Ward & Company, $2.50.*

TO THOSE of my readers who have not become acquainted with Christopher Dawson's writings, I take pride in introducing him. In 1935, I journeyed into the English countryside to spend a memorable afternoon with him and Mrs. Dawson and came away with the promise of an article for *Christendom,* of which I was then the editor. I have followed his writings for more than a dozen years, and owe him a great debt for his illuminating analyses of Western culture and the Christian religion. Mr. Dawson's Catholic presuppositions are not concealed in his writings, and a stout Protestant like myself is bound to be critical of some conclusions to which his religious convictions lead him; but no writer in our time has cut with such incisiveness into the body of Western culture to expose its radical ailment as has Christopher Dawson. His present book deals with the disunity of the Christian Church which, he says, is fundamentally responsible for the breakdown of the West. His plea for Christian reunion is, of course, a plea for a return to the Catholic Church, but I find myself taking over his penetrating insights and applying them to the Protestant situation where they fit just as perfectly as he seems to force them to fit into the Roman claims. Mr. Dawson sees Christianity not as an incident or an option or a decoration of a culture but as the very ground upon which an abiding civilization must rest. His thesis is too big to describe it in my brief space, but I am willing to stake whatever little confidence the reader may have in my opinion by saying that if he buys this book on my recommendation he will be so charmed and edified that he will write me a note of thanks.

A Thought for the Month

WE are all looking and praying for a revitalization of Christian faith after the war. At what point in the postwar world may we expect such a revival to emerge? A writer in the *Hibbert Journal,* Mr. Erich Meissner, has recently expressed the opinion that it will emerge in Germany. He looks to the Confessional Church of Germany as the saving remnant through which German Protestantism will itself be revitalized. And he sees this revival spreading throughout the Protestant world as Protestantism itself originally spread from the Lutheran reformation. I am much impressed by the reasons which he gives for this conjecture, and am strongly drawn to his conclusion. The fundamental ground on which it rests is his belief that the nature of Christian faith is such that it attains power where Christians are faithful to Christ under the most intense persecution. This is the familiar idea of Tertullian that the blood of the martyrs is the seed of the church. The Confessional Church of Germany (the church of Niemöller and no one knows how many other martyrs) has stood firm under a persecution like that of the Christians of the days of Nero and Diocletian. When the curtain of fire is lifted, they will embody a faith tested and purified by a fire which no other branch of the church has undergone. The faithful churches of Norway and Denmark and Holland have derived adventitious support from the fact that the defense of their faith coincided with patriotism. In Germany those who have kept the faith have been branded as traitors. "All the mighty torrents of nationalist mass emotion" have been against them. Their leaders have resisted without any adventitious glory, despised and forgotten. This is the ultimate test. It is from such darkness and disaster that the Christian faith has always emerged with a light that illuminates the hearts of all who behold it. What God's providence has in store for his church after the war none of us can clearly see, but that his faithful remnant in Germany may become the center of a world-wide revival of Christianity is not an incredible conjecture.

Where Will the Revival Begin?

Charles Clayton Morrison

NEW FALL *Abingdon-Cokesbury* GOOD BOOKS

Stewardship Messages

When Christ Controls

JOHN M. VERSTEEG Packed with epigrams which take root in the memory, these chapters will lend freshness, vigor, and direction to the church program and will be welcomed by ministers and lay leaders alike.

Some of the Themes: First Aid to God. When Jacob Saw the Wagons. Economic Evangelism. The Century of the Uncommon God. Do You Have All the Answers?

Ready $1.50

The Pastoral Ministry - 1943

Some To Be Pastors

PETER H. PLEUNE At a time when being a minister is more complicated than ever before, the author has set forth here "what a minister has to know about being a pastor that he can't get out of books." The result is human—and at times humorous; appealing and lastingly helpful.

Some of the Chapters: The Gospel According to You. This One Thing I Do. Ringing Doorbells. Pastoral Psychiatry. When Death Comes. Faltering in Our Task of Happiness.

Ready $1.50

Poetry and Prayers for Worship

The Glory of God

GEORGIA HARKNESS A unique source book for ministers and other public speakers, providing inspiring poetry and prayer for any occasion. For individual use, the reader will find ample material for self-fortification and the inspiration with which to put it to good use. Handsomely printed and bound; 125 pages, same size as *ABUNDANT LIVING.*

Ready $1

His Legacy to All His Friends

My Father's World

MERTON S. RICE ". . . I have fairly revelled in its beauty and charm. Here, in this little gem of a book—Dr. Rice's valedictory—are pathos, humor, keen insight, understanding, and an unshakable faith that God *is* and is a rewarder of those who seek Him."—*Edgar DeWitt Jones.*

Beautifully Illustrated $1.75
Ready

The Healing Mission of the Church

The Church and Psychotherapy KARL RUF STOLZ

"Will be of assistance to the Christian worker who has not fully appreciated the Church's own heritage of healing. For not only was Dr. Stolz at home in the technical field of psychiatry; he was at home in the Christian Church. Ministers will find the chapter on vocational neuroses of their calling challenging and clarifying."—*E. G. Homrighausen.*

Some of the Chapters: Fellowship and Freedom in the Church. The Healing Ministry of Jesus. How Jesus Helped and Healed. How the Church Anticipated Psychiatry. Medical Psychology and Pastoral Psychology. Representative Therapies of the Church. The Church and Emotional Maturity. The Therapeutic Function of Preaching. Christian Education and Personality Development.

Ready $2.50

No Minister Today Should Lack This Basic Study

The Principles of Christian Ethics

ALBERT C. KNUDSON "A truly great book: Comprehensive, modest, masterly . . . a fitting and brilliant climax to Dr. Knudson's series of theological *magna opera.*"—*Prof. E. S. Brightman.*

The Contents

Part I. Introduction: The Province of Christian Ethics. The History of Christian Ethics. *Part II.* Presuppositions: The Moral Nature. Sin. Conversion. *Part III.* The Moral Ideal: The Principle of Love. The Principle of Perfection. Christian Character. *Part IV.* Practical Application: The Individual. The Family. The State and War. The Church and Culture. The Economic Order. *Part V.* Conclusion: The Validity of Christian Ethics.

Ready $2.75

A Refreshing "Refresher" for Preachers

The Earliest Gospel FREDERICK C. GRANT

Fresh, vivid, reverent and long-needed, this study explores many hitherto perplexing questions and examines the Gospel tradition at the point of its first crystallization in writing. Invaluable to the minister or layman who would be informed of the most notable contributions of New Testament scholarship.

The Chapters: The Origin of the Gospel of Mark. The Evangelic Tradition. The Apostolic Preaching. Was Mark Written in Aramaic? Jerusalem or Galilee? The Theology of Mark. Mark's Passion Narrative. Was Mark a Pauline Gospel? Was Mark Anti-Semitic? Mark and the Social Gospel. $2.50

October 30

They Stirred the World--
This Will Stir You and Your People

The Chiangs of China ELMER T. CLARK

An awakening, changing China, being led to the forefront of nations by its colorful, *Christian* First Family! That is the theme of this narrative; unbelievable yet factual, fascinating in its portrayal of figures who are changing the course of human destiny. Thrilling to read, it is freighted with understanding of momentous events—and their far-ranging effects—in the East.

"Truly a human interest story. Recommended for every library."—*Library Journal.*

Illustrated $1

At Your Bookstore

ABINGDON-COKESBURY PRESS

Nashville, 2, Tenn.